A

Third Volume

OF

DISCOURSES

OR

SERMONS

ON

Several Scriptures.

By *EZEKIEL HOPKINS*,
Late Lord Bishop of *London-Derry*.

LONDON,
Printed by *T.W.* for *NATHANAEL RANEW*, at the *King's Arms* in St. *Paul's* Church-yard, 1694.

Thom. Tanner

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THE PUBLISHER TO THE READER.

Christian Reader,

WHAT hath been already Prefaced before the other Volumes of Sermons of this Great Prelate, for satisfaction of the World, that they were his own, and not father'd upon him for any base ends; may also give the like satisfaction, That the following Discourses are his also, without the Attestations of any

Hands, for the confirmation thereof: For indeed, all that had the honour to know his Person *or* Preaching *when living, or that have convers'd with his* Excellent Writings *since his Death, cannot but observe the same Spirituality of Matter, the same excellency of Style, and the same Accuracy running thro' them all, by which they may be known to be the genuine Works of so Great a Person.*

As for the Publication *of them, the Usefulness of the matter contained in them, with the great Benefit that may redound to many Souls in a serious perusal of them, is a sufficient inducement,*

ment, without any Apology *for their being expoſed to publick view.*

Now, that the ſcope and deſign of the following Diſcourſes *may obtain upon the Hearts and Lives of Chriſtians, for the taking off their* Thoughts *and* Affections *from things below: that their* Treaſure, *for the time to come, may be* laid up in Heaven, where neither moth nor ruſt doth corrupt, nor thieves break through and ſteal: *that they may with great earneſtneſs preſs after* Regeneration, *without which they cannot enter into the* Kingdom of God; *and may improve*

the Birth of the Lord Jeſus Chriſt, *as alſo his* Satisfaction *and* Interceſſion; *that at the laſt they may be found among the number of thoſe* Bleſſed Ones *that live and* dye in the Lord. *Which Excellent Subjects are conſider'd and applied in the enſuing Diſcourſes: and that all that read them may thereby attain the fore-mentioned Bleſſed Effects, is, and ſhall be, the Prayer of the Publiſher.*

Farewel.

THE

THE CONTENTS Of the BOOK,

Containing the Titles of the ſeveral Subjects treated of therein; with the *Texts of Scripture* from which they are handled.

THE Excellency of Heavenly Treaſures; a Diſcourſe on St. *Matthew* 6. 21, 22. *But lay up for your ſelves Treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal. For where your treaſure is, there will your hearts be alſo.*

A Sermon on the Nativity of our Lord Jeſus Chriſt, preached on *Chriſtmas-day*, on St. *Luke* 2. 13, 14. *And ſuddenly there was with the Angel a multitude of the heavenly hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth Peace, Good-will towards men.*

The

The Bleſſedneſs of them that dye in the Lord; a Sermon, on *Revel.* 14. 13. *And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which dye in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours, and their works do follow them.*

The Nature and Neceſſity of Regeneration; or, The New Birth: a Diſcourſe on St. *John* 3. 5. *Jeſus anſwered, Verily, verily I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.*

The All-ſufficiency of Chriſt to ſave Sinners; with the prevalency of his Interceſſion: a Diſcourſe on *Heb.* 7. 25. *Wherefore he is able to ſave them even unto the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

BOOKS

BOOKS

Written by

EZEKIEL HOPKINS,

Late Lord Biſhop of *London-Derry,*

AND

Sold by *Nathanael Ranew,* at the *King's-Arms* in St. *Paul's Church-yard.*

THE Vanity of the World; in ſeveral Sermons, from Eccleſ. 1. 2. Vanity of vanities, ſaith the Preacher; Vanity of vanities, all is vanity. *To which are added two other Sermons; one at the Funeral of the Honourable* Algernoon Grevil *Eſq; from* Eccleſ. 9. 5. For the living know that they ſhall dye. *The other on the* 30th *of* January, *from St.* Peter, 1 Pet. 2. 13, 14. Submit your ſelves to every ordinance of man for the Lord's ſake, whether it be to the King as ſupream, or unto Governours, as unto them who are ſent by him, for the puniſhment of evil doers,

doers, and the praiſe of them that do well. In 8*vo*.

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True Happineſs; from Rev. 22. 14. Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the City.

Brotherly Admonition; from Lev. 19. 17. Thou ſhalt not hate thy Brother in thy Heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

The Dreadfulneſs of God's Wrath againſt Sinners; Demonſtrated from Heb. 10. 30, 31. For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord. And again, the Lord ſhall judge his people. It is a fearful thing to fall into the hands of the living God. In 8*vo*.

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after this the judgment. *The great evil and danger of Little Sins; from St.* Mat. 5. 19. Whoſoever therefore ſhall break any one of theſe leaſt commandments, and ſhall teach men ſo, ſhall be called the leaſt in the Kingdom of Heaven. *Of Abſtaining from the appearance of Evil; from* 1 Theſſ. 5. 22. Abſtain from all appearance of evil.

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Of Pardon and Forgiveneſs of Sin; from Iſa. 43. 25. I, even I am he that blotteth out thy tranſgreſſions for my *own* ſake, and will not remember thy ſins. *In 8vo.*

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The Almoſt-Chriſtian diſcover'd.

THE

THE EXCELLENCY OF *Heavenly Treasures.*

A DISCOURSE ON St. *Matthew* VI. 21, 22.

By *EZEKIEL HOPKINS*,
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THE EXCELLENCY OF *Heavenly Treaſures.*

MATTH. VI. 21, 22.

But lay up for your ſelves treaſure in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal: For where your treaſure is, there will your heart be alſo.

THERE is not a Soul in the World ſo deſtitute and beggerly, but hath ſomewhat that it may call, and doth eſteem, its Treaſure; not only he that hath, as the *Pſalmiſt* ſpeaks, all that his The Introduction

Heart can wiſh, who graſps in poſſeſſion whatever his Covetouſneſs and Unbounded Deſires graſp in imagination; but he alſo that poſſeſſeth nothing but his own Poverty, that hath no Abundance, but Want and Miſery, ſuch a one whom you would never ſuſpect to be a *Hoarder*, yet hath he that, the hopes and enjoyment of which he counts *precious*, and his *Soul's Treaſure*.

Now, in dangerous and difficult times, what is the *firſt* and *chief* Care of every man, but ſo to diſpoſe of this his *Treaſure*, that whatever Loſſes he may ſuſtain in other acceſſary good things, that are but Lumber and Utenſils to the *Soul*, yet his *Treaſure* may be ſecured both from Corruption and Violence.

Our Saviour here throws open before our view two Repoſitories or common *Treaſuries*, vaſt ones they are, wherein all the good things that ever any man in the World enjoyed are laid up, and they are *Earth* and *Heaven*: If you have any *Treaſure*, as certainly every one of you have, it muſt belong to one of theſe two places; you muſt depoſite it either on Earth or in Heaven. "Look now, ſays "Chriſt,

" Chriſt, take a view of *Earth's Exche-*
" *quer*, and what ſee you there? why,
" there indeed is the World's *Treaſure*,
" all that many millions of Men have
" been gathering together, and hoarding
" up for ſeveral Ages. If now you would have an Inventory of all this Store, St. *John* hath exactly caſt it up in the 1 *Joh.* 2. 16. and it amounts to this ſum, *All that is in the world*, ſaith he, *is the luſt of the fleſh, the luſt of the eye, and the pride of life*: That is, there are Pleaſures ſuiting the propenſion of the Fleſh; there are Riches for the greedineſs of the Eye: For, *What*, ſaith the Wiſe man, *is laid up for the owners thereof, ſave the beholding of them with their eyes?* And there is Honour and Dignity, that *planetary airy* good thing, that puffs up, that's the *Pride of Life*; and this is the World's All, and that which many Thouſands make their Treaſure. Yea; But, ſaith Chriſt, do not you ſee how ruſty and worm-eaten theſe things are? Do you not ſee what a buſtle there is among the Men of the World to get them? one pulls and hales them from another, and they are never certain in any man's poſſeſſion, *moth* and *ruſt* cor-

corrupt them, and thieves they break through and steal; and therefore, *lay not up your treasure here*; there is another Treasury for you to store up your good things in, and that is in Heaven, a sure and safe place, where no Corruption doth infect, nor no Violence intrude; therefore lay up your Treasure there: *Lay up your treasure in Heaven.* And thus you have the Scope of our Saviour in these words.

In the words themselves you have,

I. A Command or Exhortation; and that is, to *lay up treasure in Heaven.*

II. You have the Enforcement of this Command; and that is from a double reason.

(1) From the Security of that *Treasure* that is laid up in Heaven; it is there safe and free from all danger, that it could not be, were it any where else deposited. All Hurt and Danger that can befal a Man's Treasure, proceeds either,

1. From inward Principles of Corruption, that do of themselves cause decay in it. And thus it is with all *Earthly Treasures*; they are of themselves fading and

and periſhing; Riches periſh with the uſing, they rot out and wear away while we are uſing them; all Earthly *Manna*, the ſweet and luſcious things of this World breed Worms, that eat upon and devour them: All the Riches and Treaſures of the World have *Ruſt*, that attends on them, and conſumes both them and their beauty and ſubſtance; but now Spiritual *Manna* never turns into *Worms*; *Treaſure laid up in Heaven* is never eaten with *Ruſt*; *No*, ſaith Chriſt, *there ruſt doth not corrupt*; that is, they are free and ſafe from all inward Decays and Periſhing, from their own inward Principle and Nature.

And, 2. *Treaſure* may be unſafe, as from an inward Principle that may corrupt, ſo alſo from outward Accidents, that may conſume them: And thus we ſee oftentimes it comes to paſs. Sometimes,

Firſt, Inſenſibly, through a ſecret blaſting Curſe of God, waſting them by little and little, and unperceived Decays, that while we hold them in our Hands, and look upon them, then they periſh; and this is here compared to the eating of a Moth, a Moth makes not a ſudden

rent in a Garment, but ſpoils it by unſeen degrees: So fares it oftentimes with the things of this World; if they be not torn and rent from us, yet are they *Moth-eaten* Comforts, the *Moth* is got into them, and deſtroys them unperceivably.

And ſometimes, *Secondly*, by ſudden Violence, compared here to Thieves breaking through and ſtealing good things and Treaſure away. An unexpected turn of Providence doth at once many times ſnatch away all that Men here prize and ſet their Hearts on, and then where is their Treaſure? In *Hoſ.* 5. we find God threatning both theſe ways to deſtroy *Ephraim*, in Ver. 12. *I will be unto* Ephraim, ſaith God, *as a moth; and to the houſe of* Judah *as rottenneſs.* That is, the Lord would conſume them ſilently and unperceivably, as a *Moth* eats out in the ſpots of a Garment. And Ver. 14. *I will be unto* Ephraim *as a lyon, and as a young lyon unto the houſe of* Judah, *and I, even I, will tear and go away; I will take away, and none ſhall reſcue.* That is, I will deſtroy him by a violent and ſudden deſtruction.

But

But now *Treaſures laid up in Heaven* they are ſecured both from inſenſible Decays, and alſo from ſudden Violence; ſecured both from the corruption of the *Moth*, and from the ſtealing of the *Thief*: It is rich and ſure Treaſure that is laid up there, and now is the time of your laying up: Some few years hence, and it cannot be long firſt, but you ſhall have theſe Treaſures opened to you, and you let in, to ſee how rich you are; and you will find it augmented above what you could believe, there is not the leaſt of all that you have laid up loſt or diminiſhed, and then you will wonder and queſtion with your ſelves who laid up this and that part of your Treaſure; you will then ask, Is this Glory mine, and that Glory mine? this Throne and that Brightneſs, this Diamond and thoſe Stars, this Robe and that Sunbeam, all this precious and unconceivable Treaſure, are they mine? I cannot remember that ever I laid up ſo much and ſuch precious Treaſure; my Faith ſometimes pry'd through a creviſe into this Treaſure, and it told me, there were great and glorious things ſtored up; and it told me alſo, that they did belong to me; but,

but, O my dim-ſighted Grace, that could not diſcover to me the one half of that Glory wherein I am now loſt and ſwallow'd up. Thus a Chriſtian will then admire how he came by ſo much Treaſure, when he comes to the poſſeſſion and enjoyment of it. There is a Saying in *Plutarch* recorded, of a rich Roman, *Craſſus*, That *he did not think that man rich, that knew all that he had.* Truly, in this man's account, a Chriſtian is truly rich, he hath laid up more Treaſure than himſelf knows of; but though a Chriſtian knows not how much he hath, yet he ſhall loſe none; it is ſafe, being laid up in Heaven, every Star is as a ſeallet upon the treaſure-door, that none may break in and violate it. And that is the *firſt Argument*, *Lay up treaſure in Heaven*, becauſe there only it is ſafe; there only the *Moth* doth not *corrupt*, and *Thieves do not break through and ſteal.*

(2) And then ſecondly, another inforcing Reaſon you find in the next Verſe, and that is, becauſe by laying up *Treaſure* in Heaven, you lay up your *Hearts* alſo in Heaven; for, *where your trea-*

treaſure is, ſays Chriſt, *there will your hearts be alſo*; and where your Hearts are, there are you. Now, what an Argument is this, O Chriſtians! Would you your ſelves be laid up ſafely in Heaven, before you come to be laid down in your Graves? Would you pre-occupate your own Immortality and Glory? Would you ſend all your Thoughts, and all your Deſires as Spies into the *Land of Promiſe*, to diſcover the Riches and Beauty of it? then lay up your *Treaſure* there, this will center all your *thoughts*, this will fix all your *affections* on it ſelf; and though now you are on Earth, and walk on Earth, yet this will make your Converſation to be in Heaven, if your Treaſure be there; it is impoſſible that you and your Treaſure ſhould be at a diſtance: If your Treaſure be on Earth, your Minds will be there alſo, you will grovel here below, the Serpent's Curſe will be upon you, *Upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.* But if your Treaſure be laid up in Heaven, it will attract and draw up your Hearts unto it, and make them Heavenly Hearts as it ſelf is an Heavenly Treaſure.

Now

Now all this is backed with another consideration in the beginning of the words, and that is, *Lay up treasure for your selves in Heaven.* You may indeed lay up Treasure on Earth, but it is a hazard whether it be for your selves: Here Men sweat and toyl to get Estates, and *heap up treasures*, but they *know not who shall enjoy* and possess *them*; they labour all their days to purchase a few uncertain Riches, that usually, by that time they purpose to reap the Fruit of them, Death comes, and snatches away their Souls; and the greatest use they can make of them is, only to bequeath them unto others. He only that is rich towards God, *lays up treasure for himself*, and lays up those Riches that he needs no Legacy to dispose of them; a Christian is his own Heir, and what himself hath gotten, he himself shall eternally enjoy and possess. And thus you have the parts of the Text: *Lay up for your selves treasure in Heaven.*

There is nothing in the words that needs much explication, I shall therefore only in brief enquire into two things.

First, What is here meant by *Treasure.*

Se-

Secondly, What is meant by *laying up this treaſure in Heaven.*

Firſt, What is here meant by *Treaſure.*

I *anſwer*, It is a *metaphorical* Expreſſion, and denotes to us that which we ſet the higheſt rate and value upon, that the getting of which we muſt endeavour, the enjoyment of which we moſt prize, the loſs of which we moſt bemoan: In a word, that which we account as our greateſt and beſt Good, that is our Treaſure, be it what it will. What is meant by *Treaſure.*

Secondly, The next Enquiry is, what is meant by *laying up this treaſure in Heaven.*

I *anſwer*, It is nothing elſe but to eſteem Heaven, and the things of Heaven thus, to be our Treaſure, to rate and value them above all things elſe, and to look upon them as our Chiefeſt Good, and accordingly to ſeek and labour after them. What it is to *lay up Treaſure in Heaven.*

I might now propound many *Obſervations* to you, as indeed every word of this precious Scripture is pregnant with them, but I ſhall only mention one, intending

tending only to inſiſt upon that, and it is this:

Doct. *That Heavenly and Spiritual things, they are and ought to be of the greateſt value with every true Chriſtian.* Or thus:

A true Chriſtian doth, and he ought to eſteem Heavenly things above all things.

Now, what are theſe Heavenly things but God and Chriſt, Grace and Glory, Spiritual and Eternal Concernments? Theſe are the choice things of a Chriſtian, whatever elſe he may poſſeſs, yet theſe are his Treaſure. See how *Abraham* ſtings *Dives* with a ſad item of what he made his Treaſure on Earth, in *Luke* 16. 25. *Son*, ſays he, *remember that thou in thy life-time receiveſt thy good things*: But did not *Abraham* himſelf in his Life-time receive good things alſo? Might not *Dives* have retorted back again? Wert not thou, Father *Abraham*, rich and potent on Earth? Hadſt not thou great Power, and great Poſſeſſions in the World? And, muſt I be tormented and thou glorified, when thou hadſt a grea-

greater Portion of them than my ſelf? No, the *emphaſis* cuts off this *exception, Thou in thy life-time receivedſt thy good things.* I received good things, but not my good things, not the chiefeſt that I valued; Comforts they were, but not Treaſures; and while I poſſeſſed theſe good things, I ſought after better; and therefore I now poſſeſs and enjoy them alſo. So holy *Aſaph* views this Treaſure that here he had got in a divine rapture, in *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is none on earth that I can deſire beſides thee.* He was ſo far from deſiring any thing above God, that he deſires nothing beſides God. What is there on Earth *that I can deſire beſides thee?* See St. *Paul* alſo, in 1 *Corinth.* 6. 2. *I determined to know nothing among you, but Jeſus Chriſt, and him crucified:* But eſpecially in *Phil.* 3. 8. *Doubtleſs,* ſays he, *I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I ſuffer the loſs of all things, and do count them but dung, that I may win Chriſt.* Obſerve how the Apoſtle doth there contemn all that the World counts its Treaſure; he reckons it but *Dung,* in which a man may rake long

long enough before he finds any true Treaſure: Nay, not only *Dung*, but *Loſs, in compariſon of Chriſt*; and, what tell you me of loſing all things for him? It is true, I have done ſo, but in doing ſo I have but loſt a Loſs, I am but rid of a Damage; I count all things but Loſs, and I ſuffer the loſs of all things for Chriſt. This is the low and vilifying account that a Child of God makes of every thing that is not His Treaſure; God and Chriſt, and the things of Eternity, are his chief and choice Good, and whatever he hath beſides it, is but *Dung*, but *Loſs*, but a Damage. In the Heart of a carnal man all things lye in a confuſed order, Heaven below, and Earth atop; Earth ſeems to him to be vaſt and infinite, but Heaven a little inconſiderable ſpot: But now, in the Heart of a Child of God every thing keeps its natural poſture; there Earth ſinks, as being the dregs of his Thoughts and Cares, but Heaven, that ſhines above very bright and glorious; Earth to him ſeems to be but a little ſpot, as indeed it is, which is ſeldom ſeen or noted by him; but Heaven is as an infinite boundleſs Sea of Mercy, which he is ſtill looking

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ing into and admiring of. Thus things keep their natural poſture in the Heart of a Child of God, but they are all diſordered in the Heart of a wicked man.

But now, to proſecute this farther, I ſhall endeavour to open to you the Riches of this *Heavenly Treaſure*, that it may appear how rationally the Children of God act in valuing this above all things, and in making it their choice Good and chiefeſt Treaſure. And,

1. It is an evident demonſtration of the preciouſneſs of this Treaſure, in that it makes thoſe things precious alſo, that are but converſant about it, and therefore certainly it is mighty precious it ſelf; it beſtows a luſtre, excellency, and beauty upon every thing that lyes near it, or that hath any relation to it. I will mention but two things.

(1.) The Deeds of Conveyance, whereby *this Treaſure* is made over to us, and becomes ours, are therefore precious, becauſe they convey ſuch a *Treaſure*: And what are they but the *Promiſes*? Every Promiſe is a Ticket, given us by God, to take up Manſions of Trea-

ſure in Heaven; it is vocal Glory; it is Happineſs in words and ſyllables; it is Eternity couched in a ſentence; and therefore no wonder that the *Apoſtle* ſpeaks ſo magnificently of them, *Whereby*, ſays he, *are given unto us exceeding great and precious promiſes.* Tell me therefore, *O Soul!* didſt thou ever ſee the Glory and Riches that there is in a Promiſe? wert thou ever raviſhed with that infinite ſweetneſs and deliciouſneſs that thou ſuckeſt from them? Didſt thou ever ſit down amazed at the free and boundleſs Love of God in them that ſpake good to thy Soul, for a great while to come, as *David* ſpeaks? Didſt thou ever find the excellency and preciouſneſs of theſe things? Think then how precious that Glory it ſelf is that fills theſe Promiſes. If a Star be ſo bright and ſparkling, that ſhines only in a borrowed brightneſs, how tranſcendently bright then is the Sun, that lends ſo much light to it? If the Conduit-pipe be ready to burſt, through the abundance of Streams that flow from it, how inexhauſtible is the Fountain and Spring-head, that ſupplies this Treaſure? If the Gleanings be ſo rich and full, what will the Vintage be? The Glory and Happineſs of Hea-

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ven is ſo great and boundleſs, that it overflows and ſpills it ſelf abroad in *Promiſes*; and if the overflowing drops be ſo ſweet, what then will the Ocean it ſelf be? What ſays the Apoſtle, in 1 *Pet.* 2. 7? *Unto you that believe, Chriſt is precious.* How is he now precious unto Believers, but as he is held forth in a *Promiſe*, that is all the way that He becomes precious to us now? And will He not be far more precious to us when we ſhall no more ſtand at the diſtance of a *Promiſe* from him, when we ſhall no more need the Hand of Faith, but ſhall claſp and cling about him in the immediate fruition of Him? Will He not be more precious to us, when all our Hopes ſhall be made good to us in actual preſent poſſeſſion? And therefore if the Promiſes be ſo exceeding great and precious, it argues certainly, That that *Treaſure* that makes theſe *Promiſes* to be ſo, is wonderfully and infinitely glorious and precious.

(2.) As the Deeds of Conveyance, ſo the very Eye that ſees and views this *Treaſure*, is made precious by the ſight of it: And what is that Eye, but the Eye of Faith? And though it be but

weak, yet it is that, that by the help of a *Promiſe*, as by a Proſpective-glaſs we look into Heaven it ſelf, there to ſee that maſs and heaps of Treaſure laid up there for the Soul, the Eye of Faith ſees them, the Hand of Faith tells them out: And therefore St. *Peter* calls it precious Faith, 2 *Pet.* 1. 1. *To them that have obtained like precious faith with us.* You may look upon Earthly Treaſure till your Eyes be dazled, yea, poſſibly till they be weakned and wearied by it, but never will they be made more rich and precious by it: But now, by looking upon this *Heavenly Treaſure*, the Eye that ſees it becomes a Jewel it ſelf, *More precious*, ſaith the ſame Apoſtle, *than the gold that periſheth*, 1 *Pet.* 1. 7. And that's the firſt Excellency of this *Heavenly Treaſure:* It is precious Treaſure, in that it makes thoſe things precious that are but converſant about it, *Precious Faith*, and *Precious Promiſes.*

Heavenly Treaſure is Soul Treaſure.

2. *Heavenly Treaſure is Soul Treaſure*, ſuited to the Soul, and therefore look how much more noble and excellent the Soul is than the Body, ſo much more excellent is *Heavenly Treaſure* than *Earthly Treaſure.* What ſerve theſe things

things on Earth, but to cloath and feed the Body, and yet for all this, the Soul may be naked, and miſerable, and hunger-ſtarv'd and want ſuitable Proviſion. Truly, we may lament the condition of the richeſt Sinners on Earth, and ſay over them in compaſſion, O poor Souls, what Husks and Swines-meat do you give your Souls, while you ſet the whole World before them! for, all in the World is no better; there is nothing in it that you can pick out ſuitable Nouriſhment for them: and therefore Chriſt juſtly brands the *Rich man* in the Goſpel for an arrant Fool, who when he had ſtopt his Barns with Corn, ſaid to his Soul, *Soul, thou haſt goods laid up for many years, eat, drink, and be merry.* A Fool indeed, to reckon his Soul's Goods by Barns full! he might as wiſely have boaſted, that he had provided Barns full of Thoughts for his Body, as Barns full of Corn for his Soul: And yet ſuch is the Proviſion that moſt men make for their precious Souls. Tell me, Sirs, do you really believe, that this is ſuch Proviſion as your Souls can live upon? Or, do you think your Souls need no Proviſion? What muſt your Bodies, that at firſt were kneaded out of the Duſt, and

muſt e're long be crumbled into Duſt again? Muſt theſe Bodies engroſs all your Care how to provide for them, and to pleaſe them, and ſhall your ſpiritual and everlaſting Souls be wholly neglected by you? It is not long hence before your Bodies ſhall never more know a difference between Treaſure and Poverty, between Fulneſs and Hunger, and then what ſerve all theſe things for, that with ſo much Pains and Induſtry you have laid up? truly it is a long Journey into the other World, and *Gold* and *Silver*, and *Earthly Treaſure* are too heavy a Portage to be carried with you thither: Thoſe that now make Shipwrack of Faith and a good Conſcience to get them, will e're it be long make Shipwrack of them alſo; when you come to launch out into Eternity, you ſhall carry nothing with you of your Earthly Treaſure into the other World, unleſs it be the ruſt of it to witneſs againſt you; nothing of your Gold, unleſs it be the guilt of it, to condemn you. Theſe are unfit things, therefore to be laid up by you as your Souls Treaſure. But Heavenly Treaſure is ſuitable Treaſure, ſuitable to your Souls, and that in a twofold reſpect.

I. *Hea-*

I. *Heavenly Treaſures* they are ſuitable to the Nature of your Souls. And,

II. They are ſuitable to the Neceſſities of your Souls.

1. *Heavenly Treaſures* they are ſuitable to the Nature of your Souls. And that in theſe two reſpects.

(1.) They *are Spiritual Treaſures for an immaterial Soul.* And,

(2.) They *are durable Treaſures for an immortal Soul*; and therefore they are ſuitable Treaſures.

1. *Heavenly Treaſures they are ſpiritual, and therefore ſuited to a Soul that is of a ſpiritual and immaterial ſubſtance.* Hence the Apoſtle, *Epheſ.* 1. 3. *bleſſeth God, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt Jeſus.* Truly heavenly things are theſe ſpiritual Bleſſings, refined from all dull and earthly mixtures. God himſelf, that is the total ſum of all the Treaſures of all the Saints on Earth, he is a Spirit him-

ſelf, his Love and Favour, Intereſt in him, Communion and Fellowſhip with him, they are all ſpiritual, clarified, and cryſtal things, that a carnal Eye cannot ſee, neither can a carnal Judgment value; the moſt ſuitable are they therefore to a Soul that is a Spirit. Of all things belonging to a man, the Breath of a man is the *moſt ſubtile*, *inviſible*, and *ſpiritual*; but now the Soul, that is called the *Breath of God* metaphorically, *Gen.* 2. 7. and therefore of a very high degree of ſpiritualneſs. Now, bring ſpiritual things to ſpiritual, debaſe not thy ſpiritual and high-born Soul, by matching it to the low and inferiour things of the World; let not thy pure and ſpiritual Soul be unequally yoked with the dregs and droſs of any worldly Enjoyment: GOD and CHRIST and the things of Eternity, they are ſuitable to the Soul, they are ſpiritual, like thy ſpiritual and better part; and tho' to a carnal Heart theſe ſeem but empty and notional things, yet a Child of God taſts more Sweetneſs and Comfort in theſe things, than in whatever the World can *preſent* unto it. The Love of God, the Conſolations of his Spirit, Actings of Grace, Hopes of Glory, theſe in-

inviſible things, theſe are the true Riches. And then,

2. *Heavenly Treaſure is the only durable Treaſure, and therefore ſuited to an immortal Soul.* The things of this World will not go one ſtep with you beyond this preſent Life; and, what a ſad parting hour will that be to the Soul, to go into another World, and to leave all its *Treaſure* behind in this World? How will it protract and linger, and how loth will it be to enter upon ſo great a Journey, without a Treaſure to defray the Charges of it? How ghaſtly will the Soul look back upon thoſe things that it made its Treaſure? What will it ſay? Muſt not I carry this Eſtate and that Treaſure out of the World with me? Muſt we thus part for ever? Yes, *Oh Soul,* for ever; for none of theſe things canſt thou carry with thee. And, Oh what a ſad thing will it be for the poor Soul to be ſet aſhore upon the vaſt Ocean of Eternity, and to have nothing at all to relieve and ſupport it, all its Treaſure being in another World! Well, but now *Heavenly Treaſure* is durable Treaſure; it is current not only in this, but in the other World which is to come; *Heavenly Treaſure is durable.*

come; in *Prov.* 8.18. ſays *Wiſdom* there, *Riches and honour are with me; yea, durable riches and righteouſneſs.* Indeed Righteouſneſs is this durable Riches. When all things in the World ſtare on thee, and thou on them, and ſo take leave of one another eternally, yet then the Love of God, Intereſt in Jeſus Chriſt, his Divine and Heavenly Graces, theſe will then ſtand by thee, and keep thee company, yea, and enter into Heaven, and there abide with thee to all Eternity. It is true, thy Faith, that is now a buſie and active Grace, that like *Moſes* doth here get up to Mount *Piſgah*, and there takes a view of the *Land of Canaan*; muſt it ſelf dye before it comes there? Yet this is no leſſening of thy Treaſure, though thou doſt loſe thy Faith; for, indeed, it is not ſo much the loſs of thy Faith, as the ſwallowing of it up, a changing of it into Sight and Viſion: Faith and Fruition they are inconſiſtent one with another; but now all thy other Graces, Love, Joy, and Delight, which are now often eclipſed and faint, and languiſh in their Actings, yet then they ſhall keep an *eternal Jubilee.* Never fear the failing of thy Happineſs: It is true, here the Waters do only bubble,

ble, and they may and often do fail, but there thou ſhalt bath thy ſelf in an infinite Ocean of Delight; there thou ſhalt lye at the Breaſt of an ever-bubbling Fountain of Sweetneſs; God ſhall be eternally there, and thou ſhalt be eternally there; He will be eternally glancing and ſmiling on thee, and thou ſhalt be eternally warming and chearing thy ſelf in that Sunſhine. Therefore think with thy ſelf, if indeed God can be exhauſted, If Heaven it ſelf can be impoveriſh'd, if infinite Riches of Glory can be all ſpent and conſumed, then, and not till then can *thy Treaſure* fail thee; never ſhall one Star of thy Crown twinkle, much leſs ſhall it ever be eclipſed: In 1 St. *Pet.* 5. 4. *We ſhall receive a crown of glory, that fadeth not away*; it ſhall be for ever as glorious, orient, and flouriſhing as it was at its firſt putting on. Indeed *Eternity* will be the perpetual Beginning of thy Happineſs. And thus now you ſee how ſuitable this Treaſure is to the Nature of the Soul, in that it is Spiritual Treaſure for a Soul that is a Spirit; and it is Durable Treaſure for a Soul that is immortal.

Heavenly Trsaſure is ſuitable to the Neceſſities of the Soul.

2. *As Heavenly Treaſure is ſuited to the Nature of the Soul, ſo alſo to the Neceſſities of the Soul.* What is it that the Soul can ſtand in need of, that it cannot be ſupplied withal from hence? Doth it need a Price to redeem it? Here is laid up the precious Blood of Chriſt that was ſhed for the Sins of many. Is it Pardon and Forgiveneſs that it needs? Here is abundant Mercy. Is it Sanctification and Holineſs? Here are Riches of Grace. Is it Joy and Comfort? Here are abundant Conſolations. Is the Soul wretched and poor, and miſerable, and blind, and naked? Here is Gold to make it rich; here is white Raiment to cloath it, Eye-ſalve to recover its ſight: Indeed, there is nothing that the Soul can want or deſire, but you may have Supplies for it from your own Treaſure; from that Treaſure that you have laid up in Heaven: See that rich place, *Phil.* 4. 19. *My God ſhall ſupply all your needs, according to his riches in glory by Chriſt Jeſus:* All your Needs, not only your Corporal Needs and Neceſſities, but alſo your Spiritual Neceſſities. Here all *Earthly Treaſures* fall ſhort; the Exigences of the outward man they may relieve,

lieve, but the greateſt abundance of them cannot quiet a troubled Conſcience, nor appeaſe an angry God, nor take off the Guilt of Sin; nor can they redeem the Soul from Eternal Wrath; *No, the redemption of the ſoul is precious*, yea, too precious to be purchaſed by all theſe things, *and it ceaſeth for ever.* When God frowns upon the Soul, and Conſcience loures, and Hell-fire flaſhes in the Face of a Sinner, how truly poor and miſerable is that man, that hath no better Support and Comfort than theſe unſuitable things? All the World, as great as now it ſeems to be, will be judged too vile a Price for to procure one minutes eaſe. What would the Soul then give for a Saviour, for a ſlighted and deſpiſed Saviour to interpoſe betwixt *It* and *Juſtice?* Believe it, then you will have other Thoughts of the Favour of God, of an Intereſt in Chriſt, and of this Heavenly and Spiritual Treaſure, than now you have. Now, in your Peace and Proſperity, poſſibly, theſe appear to you to be no better than fancied Treaſures and airy Riches; but when the days of Sorrow and Darkneſs overtake you, and come upon you; when God ſhall drop into your Souls a lit-

little of his Wrath and Diſpleaſure, then it will be in vain to ſeek Eaſe from the World; all your Pleaſures, Treaſures, and Enjoyments here below, they will all tell you it is not in them to relieve you; you may as well ſeek to cure a Wound in your Fleſh, by laying a Plaiſter to your Cloaths; no, it is Grace that can then ſtand you in ſtead, it is that only that can reach the Neceſſities of the Soul, and without this all your Riches and Treaſures they are but dear Vanities, precious Vexations, that will ſtand by, and ſee you periſh, yea, and periſh eternally, but cannot ſupply and help you.

Heavenly Treaſure is ſatisfying.

I come now to a *third thing*, wherein the Excellency and the Riches of this Heavenly Treaſure doth appear, and that is, becauſe they are Satisfying Treaſures, and ſo are not the Treaſures of the World. *Solomon* himſelf, when he had reckon'd up many *Items* for *Honours*, and *Pleaſures*, and *Riches*, yet at the bottom of the Bill, at the foot of the Account, he caſts up the total ſum by two great Cyphers, *All is vanity and vexation*, ſaith he; *Vanity* in themſelves, and *Vexation* alſo in the uſe and enjoyment

ment of them: They that make more reckoning of this Treaſure, will be miſtaken in their Account. And, is this the Price of thy Sweat and Care? Is this the Price of thy early and late Endeavours? Nay, is this the Price of thy Sins, for which thou deſtroyeſt thy Soul and forgoeſt Eternity? What to hoard up Vanity and Emptineſs, to grow rich in Vexation? Wilt thou ſtretch thy Conſcience for that which will never fill but torment thee? Are theſe the great ſtately Nothings that the whole World admires, and runs mad after? Alas, you may as ſoon graſp your Arms full of Dreams, and hug your own Shadows, as fill up the vaſt and boundleſs Deſires of your Souls with theſe Earthly things, that have ſcarce any proof of their Reality, beſides the Vexation and Torment that they bring with them. Theſe things are to the Soul but as Wind to the Stomach, gripe it they may, but they can never fill nor ſatisfie it. Thoſe that pleaſe themſelves with ſuch Deluſions as theſe are, will tell us, That a round World will not fill up a triangular Heart, ſtill there will be found ſome corner empty. It is true indeed, you will find *Eſau*, in *Gen.* 33. 9. ſeemingly

ingly ſatisfied with his preſent Condition, when he tells *Jacob*, *I have enough, my brother*: But this was rather becauſe he was aſhamed to acknowledge his Want, by receiving from a Fugitive, than any real Satisfaction that drew this Speech from him. No, there is ſuch a Paradox in an Earthly Mind, that makes it true, that though oftentimes they have too much, yet they never think they have enough: But now, Heavenly Treaſures they are filling and ſatisfying Treaſures, though the World cannot fill up a three-cornerd Heart, yet the Trinity can: Though Riches are empty, though Honours and Dignities are flatulent and windy, and Crowns are lined with Troubles, and Scepters are made maſſy with Cares ſet on them; yet *Heavenly Riches* are ſubſtantial, the Crown of Glory and Immortality is lined throughout with the Down of Eternal Contentment and Satisfaction.

Now theſe *Heavenly Treaſures are ſatisfactory in two reſpects.*

Firſt, *They are ſatisfactory in themſelves.* And,

Se-

Secondly, *They put ſatisfactorineſs into Earthly Enjoyments.* So that the Soul that poſſeſſeth *Heavenly Treaſure* finds Contentment and Satisfaction in every Condition.

1. *Heavenly Treaſures they are ſatisfactory in themſelves:* He that enjoys them needs look out no where elſe for Happineſs and Contentment.

And *firſt*, The *Treaſures of Grace are thus ſatisfactory*, where there is the light and evidence of Aſſurance, to tell the Soul how rich it is. Grace indeed is this Treaſure, that may ſometimes lye deep hid in the Heart: When the Soul is in the dark, under ſome gloomy Fears, or in a ſtate of Deſertion, it doth not then know that it hath ſuch a Treaſure, and therefore it cannot receive Contentment and Satisfaction from it. But, when the Spirit of God darts in a Beam of evidencing Light into the dark Vault, this *Rich Treaſure* diſcovers it ſelf by its own ſhining. Now, this ſhine of Heavenly Treaſure is Aſſurance, and when the Spirit darts in a Beam of Light to diſcover it in the Heart, when it ſees

how rich it is in Love, in Faith, in Hope, and in all other precious Graces of the Spirit, it cannot ſufficiently prize and value its own Eſtate. It's true indeed, a gracious Heart never thinks it hath enough, ſtill it is craving and labouring after more; ſtill it complains, that its Graces are too weak, and thoſe weak ones too few: But yet this holy Covetouſneſs carries no tormenting perplexing Anxiety and Vexation with it, while it complains of the *Poverty* of its Graces, yet it prizeth them above all the World, and thinks its Eſtate to be infinitely bleſſed and happy, if it hath but any degree of Aſſurance; and though he be but poor and deſpicable in the World, yet ask him, whether he would change Conditions with the greateſt and the richeſt Sinner on Earth, he will tell you no; he values his preſent Eſtate above Ten thouſand Worlds; nay, he would not loſe the leaſt degree, nor the leaſt filing of his Graces, for whatever Enjoyments a poor World can proffer him. Such ſatisfactorineſs there is in the *Treaſures of Grace*; and well may it be ſo, for Grace with Aſſurance is no leſs than Heaven let down into the Soul: And therefore it is remarkable in *Heb.* 10. 34.

Knowing

Knowing in your ſelves, ſaith the Apoſtle, *that in Heaven you have a better, and a more enduring ſubſtance*; ſo our Tranſlation renders it, but in the *Original* it is, *Know, that in your ſelves you have a better and a more enduring ſubſtance in Heaven.* Thoſe that are aſſured of the Truth of their own Graces, have a Heaven in themſelves, a better and a more enduring ſubſtance in themſelves; thoſe Diſcoveries of God, that ſweet Peace and Tranquility of Soul, thoſe overflowing Joys of the Holy Ghoſt, that *Heaven* it ſelf is never able to beſtow other kind of Happineſs than this is, though there they ſhall have it in fuller degrees and meaſure.

2. *The Treaſures of Glory are infinitely ſatisfactory:* If there be ſo much in Grace, that is, but the Earneſt Penny, how much more abundant ſatisfaction is there in Glory, that is the Inheritance it ſelf? In *Pſal.* 17. 15. *When I awake, I ſhall be ſatisfied with thy likeneſs. When I awake*; that is, when I awake in Glory, after the ſhort ſlumber of Death, then I ſhall be ſatisfied with the likeneſs and ſimilitude of God.

Conſider here,

(1.) The true Reaſon of the Vanity and Unſatisfactorineſs of all *Earthly things*, it is, becauſe none of them are ſo good as the Soul is, nor none of them are ſo great, as to be able to fill up the vaſt Capacity of the Soul: The Soul it is like a wide Gulf; throw in Pleaſures, and Profits, and Honour, nay, the whole World, yet there is a vaſt hollowneſs in the Soul ſtill, that can never be filled up by theſe things. Your Souls are of a noble and excellent Being, and, excepting Angels, they are the top and flower of the Creation, and therefore it is a debaſement of them to cleave to any thing here that is worſe than it ſelf. Now, ſo long as all things here below are *leſs* than the Soul, and *worſe* than the *Soul*, the Soul cannot poſſibly receive ſatisfaction and contentment in them. But God now is infinitely great, and therefore He can fill the Soul; and God is alſo infinitely good, and therefore He can ſatisfie the Soul, ſo that it ſhall not deſire any thing above, or beſides him.

(2.) Con-

(2.) Conſider, the Soul is to be made happy with the ſame Happineſs where-with God himſelf is to be for ever bleſſed; and muſt not this be infinitely ſatisfactory? Wherein doth God's infinite Bleſſedneſs conſiſt? Is it not in the cloſe, near, intimate and immediate enjoyment and fruition of Himſelf? Is not God himſelf his own Happineſs? Why this alſo is the Happineſs of the Saints, a cloſe, intimate, and immediate enjoyment of God. Enlarge then, *O Soul*, ſpread forth thy ſelf wide, make room for thine own Glory, thou art to be made happy with the ſame Happineſs that God himſelf is bleſſed with; He is bleſſed in the eternal enjoyment of himſelf, and thou ſhalt be bleſſed with the eternal enjoyment of God alſo. Enlarge then, *O Soul*, ſpread forth thy ſelf wide, ſtretch out thy Deſires as wide as Heaven it ſelf, for the God of Heaven will fill them. And is not here now enough to ſatisfie? Certainly that Soul muſt be very neceſſitous, that an infinite God, and an infinite Good cannot fill up and ſatisfie. And thus you ſee Heavenly Treaſures are ſatisfactory in themſelves.

3. *As they are ſatisfactory in themſelves, ſo they make Earthly Comforts and Enjoyments to be ſatisfactory alſo.* That Soul that hath laid up and made ſure of *Heavenly Treaſure*, finds Satisfaction and Contentment in every outward condition. He that enjoys moſt of Heaven, enjoys moſt of Earth, though others may poſſeſs more than he; and what he hath not, Contentment makes him not to want. What ſays the *Apoſtle*, in *Phil.* 4. 11. *I have learn'd, in whatever ſtate I am, therewith to be content.* And what can any man have more? If the Lord afford him but a little of theſe things, he is content; and if he encreaſeth them too much, he can be but content. O what a bleſſed condition is this, that exempts a Man from a poſſibility of being under Affliction, as to outward things! Thus it will be with you, if you have laid up your Treaſure in Heaven; it will ſatisfie you, and make every outward condition ſatisfactory alſo, and that for two Reaſons.

Firſt, *It will beget in you mean and ſlight thoughts of all things here below:* You will rate them no higher than the

Apoſtle

Apoſtle doth, but *Loſs* and *Dung*; and will any man be diſcontented or troubled what befals ſuch things, what becomes of his Loſſes, and of his Dung and Droſs? Suppoſe a ſweeping ſhower ſhould upon a ſudden fall, and waſh away the looſe Duſt that lies upon your Ground, would you count this a loſs of your Land? would any of you be troubled at this, as being bereaved of part of your Eſtate? Truly, to a Child of God all the things of the World are no other, and if a Tempeſt of *Providence* ſuddenly ſweeps them away, he is not troubled at it; he counts it no loſs of his Inheritance, the Duſt only is waſhed away, but the Land is ſafe ſtill: Truly there is none in the World abound more with Superfluities than a *Saint* doth; Take a wicked man, upon whom all the ſtore and abundance of the World doth empty themſelves, upon whom Riches, and Honours, and Pleaſures flow in, in a full Tide, and all unburthen themſelves into his Boſom; yet, poor man, he hath no more than he needs; and it's no wonder that he calls them by great Names, this thing a *Crown*, and that thing a *Kingdom* and *Treaſure*. Alas, theſe poor Deceits are all that he hath

to pleaſe himſelf with, to call little things by great and ſwelling Names. But now a *Saint*, that hath nothing but Food and Raiment, even they are Superfluities, whilſt God and Chriſt is his; and if God caſts in more to him, he values them as Mercies, but not as his Treaſure; or if God call them back again, he looks upon them not as a *Loſs*, but as a *Riddance*. If you make a thouſand Cyphers, yet they amount to nothing; add a Figure of One to theſe, ſtill they ſtand but for One. Such are the things of the World to a Child of God, all Worldly Enjoyments are but as ſo many Cyphers in his Accompt; he reckons only upon one God, and therefore he is at a point how God deals with him as to theſe things; if he gives, or if he takes away, he ſays, *Bleſſed be the name of the Lord.* Thus, Beloved, if you have laid up your Treaſure in Heaven, you will have but mean and ſlight thoughts of all other things beſides.

Secondly, *Treaſure laid up in Heaven will make all things ſatisfactory to you, becauſe every condition that you are in will be to your advantage.* Nay, you will look upon any condition that you are in as a con-

condition of Love: Every Mercy that is beſtowed upon you is a Love-token ſent you by a gracious Father. The Soul that once can ſay *God is mine*, will be able to ſay, *This Comfort and that Mercy was given me from the love of God; I have his Heart with it: I obſerved the Countenance of my Father, and I ſaw him ſmile upon my Soul when He gave it me.* Nay, are you deprived of theſe Enjoyments, it is from Love, and it ſhall be for your advantage; God ſaw that they lay too near your Heart, and juſtled him farther from his Seat and Throne, and he would not ſuffer you to make ſo bad an exchange, as to quit Heavenly things for Earthly: He takes theſe from thee, that ſo he may take thee off them, and wean thy Heart from them, and that he may ſtrengthen thy Faith and Dependance on himſelf, that he may enflame thy Affections after him, and to exerciſe thy Patience and Humility in the want of them; nay, he then gives in the cleareſt, and brighteſt, and fulleſt Diſcoveries of himſelf, and of his love in Chriſt to the Soul; what advantagious Loſſes therefore, O Chriſtian, doſt thou ſuſtain! Yea, to uſe the Apoſtle's Phraſe, thou haſt *but gained in this Harm* and

Loſs.

Loſs. And therefore in every ſtate and condition a Chriſtian, that hath laid up his Treaſure in Heaven, may well be content and ſatisfied, for all is to his advantage and gain, whatever it be. And ſo much for the Third particular.

4. *Treaſure laid up in Heaven will ſecure to you the enjoyment of all Earthly Comforts ſo far forth as they ſhall be for your good.* This depends upon the latter part of the former particular. Our *Saviour* hath paſſed his word for it in *Matt.* 6. 23. *Seek firſt the kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* Firſt ſeek the Kingdom of Heaven, that is, lay up firſt your Treaſure in Heaven, make ſure of Heavenly Riches firſt, and then all theſe things ſhall be added to you. When the great Bargain is concluded in Heaven, betwixt God and the Soul, God never ſtands upon theſe petty things of Earth, but throws them in, as vantage and overplus, into the bargain: Yea; and as Chriſt hath paſſed his word, ſo God hath given you a Pawn, that ſo it ſhall be, in *Rom.* 8. 32. *He that ſpared not his own ſon, but hath given him up for us all, how ſhall he not with him alſo freely give us all*

all things? Is the Heir of all things ours, and can there be any thing that ſhall not be ours alſo? Hath God freely given you his Son, and will he think much to give you other things, which are of no value and eſteem, in compariſon of that great Gift Jeſus Chriſt? Hath he given thee *hidden Manna*, Angels Food? hath he cloathed thee with the Robes of Chriſt's Righteouſneſs, and ſhalt thou want Food and Raiment? Are not theſe things convenient for thee? Or, doth God prize Worldly things at a higher rate than the things of Heaven? Thou canſt not think God doth ſo, for thou thy ſelf doſt not prize them ſo? Or, doth God ſo much diſregard them, as to take no regard to ſupply your outward concernments? *No*, ſays Chriſt, *your heavenly Father knoweth that you have need of all theſe things.* God doth take ſpecial notice and regard of all your wants, he knows you have need of theſe things. Thou needſt not, O Chriſtian, therefore envy the Grandees and Potentates of the Earth, that ruſtle and make a noiſe with their Greatneſs, believe it, were it for thy good thou ſhouldſt be exalted up to their pitch, and they ſhould be brought down Mat. 6.32.

down to lick the Duſt of thy Feet. Conſider but theſe two things.

Firſt, *All Earthly things are to be accounted good or evil, only as they concern our eternal ſtate and condition.* You will greatly be deceived, if you look upon things as they appear in themſelves; then you will call Proſperity, and Riches, and Worldly Abundance Good things; and Want, and Poverty, and Affliction Evil things, if you account and eſteem them as they appear in themſelves. But now, conſider theſe things as they relate to *Eternity*, and then Poverty may be a Mercy, and Riches a Judgment; God may bleſs thee by Afflictions, and curſe thee by Proſperity; He may beſtow more upon thee in ſuffering thee to want theſe things, than if He did give all the World's Abundance to thee: It may be *Proſperity* may puff up thy Soul, and make it grow more eſtranged from God, *Adverſity* may humble thee, and bring thy Soul nearer unto God, and ſo conduce more to the eternal good of thy Soul: *Adverſity* in this caſe is good, and not *Proſperity*. This preſent Life is nothing but a preparation for, and a tendency

dency to *Eternity*; all that we here do, or receive, or ſuffer, is in order to Eternity, and therefore all muſt be meaſured by it. That is good that tends to our everlaſting Happineſs, be it Want or Miſery: Whatever it be that encreaſes our Grace, that augments the Stock of our Heavenly Treaſure; if it promotes the everlaſting Salvation of our Souls, that alone is to be eſteemed by us as good. What dull Folly is it for Men to roll and wallow in the Profits and Pleaſures of this World, and hug them as good things, when indeed they are only *Snares* and *Trapps* to their Souls, and are only given to fat them for the day of Slaughter, and may every moment deliver them up to an Eternity of Torments, which will fearfully be heightned and enraged by the enjoyment of theſe things that they account good things? *Abraham* tells *Dives*, That *in his life-time he received good things*, and *Lazarus evil things*. A ſtrange diſpenſation of God to beſtow good things upon a hated *Dives*, and to inflict evil things upon a beloved *Lazarus!* But yet read on *Luke* 16. 25. *But now he is comforted, and thou art tormented.* O, never call *Dives*'s Purple and delici-

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ous Fare *Good things*, theſe end in Torment: Never call *Lazarus*'s Sores and Rags *Evil things*, for theſe end in everlaſting Comfort. No, might *Dives* have replied with Horror, when I was cloathed with *Purple and fine Linnen*, I then received *evil things*, O curſed be all my Pomp and Bravery; I ſee now the end of my Purple, it was but to wrap me up in redder Flames; my ſumptuous Fare ſerved only to make the *never-dyiug Worm* the more to feed on me; O, happy was the Poverty of *Lazarus*, for he awaked in Eaſe and Happineſs, and now every Sore is turned into a Star; then was he truly happy, and not I, though I thought my ſelf ſo; for though I received an abundant meaſure of Worldly things, yet received I no good things. This, within a while, will be the Judgment of all of you, when you come to be ſtated in an unalterable condition to all Eternity; oh, therefore be perſwaded to paſs the ſame Judgment upon them now.

Secondly, Conſider this; *If God deny any Comfort or Enjoyment to his People, he therefore denies it, becauſe it is not good for them*; becauſe it will not conduce to their

their Eternal Happineſs, which is the only Rule and Meaſure of Earthly things. In *Pſal.* 84. laſt. *The Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly. No good thing:* If any thing be with-held, you may conclude on it, that it is no good thing, but it is either prejudicial or inconſiſtent to Grace or Glory had God beſtowed it upon thee, and wilt thou thy ſelf be content to abate the leaſt degree of Grace or Glory, for the greateſt accumulation of Worldly Enjoyments? If thou wouldſt, thou never yet madeſt Grace or Glory thy Treaſure. In *Pſal.* 68. 19. ſays the *Pſalmiſt* there, ſpeaking of God's Mercies, *Bleſſed be God, that daily loadeth us with his benefits.* The People of God are ſtill complaining that they are loaded with Miſeries and Afflictions, there is as much of theſe laid on them as poſſibly they can bear; but, how few are there, that take notice how God loads them with his Benefits! In *Exod.* 16. 18. *He that gathered much had nothing over: and he that gathered little had no lack.* So is it with the Children of God: He that hath more of theſe outward Comforts, he hath but his load;

load; and he that hath leſs hath his load too, every one as much as they can bear: And what he hath not, God withholds, leſt it ſhould hurt him, leſt it ſhould break him inſtead of adorning him. Every Veſſel cannot bear up with ſo much *Sail* as another, and therefore God will keep it from topling over. There is nothing that a Child of God hath not, but if he had it, for the preſent it would be worſe with him than *now* it is; and therefore, ſo much as you do now wiſh were added to your preſent Condition, ſo much you do virtually wiſh were taken off from your preſent Grace and from your future Glory, becauſe God doth moſt wiſely and exactly proportion theſe things here, ſo as that they may be moſt conducible and ſerviceable to your true Happineſs hereafter.

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THE Excellency OF *Heavenly Treaſures.*

Matt. vi. 20, 21.

But lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal. For where your treaſure is, there will your hearts be alſo.

I Come now to enquire, whence it is that the Children of God make Heaven and Heavenly Things their Treaſure and Chief Good: We ſee that our Saviour doth here diſtinguiſh them from earthly and ungod-

ly Men by this Character, *One lays up on Earth, and the other in Heaven.* He that lays up his Treaſure on Earth, he is an earthly ungodly man; he that lays up his Treaſure in Heaven, he is the true Chriſtian.

I. Now here firſt take notice that, *That which makes any thing dear and precious, that which makes any thing to be a Treaſure to the Soul, is the ſuitableneſs and ſubſerviency of it to that Self that is in a Man.* *Self*, it is the great Rater of all our *Treaſure*, the value of it is reckon'd according to this Standard; when Heaven, and Earth, and all things are laid before a Man, Self comes in, and views them all, and ſees what is uſeful for it, and accordingly ſets a price upon it; and all things are ſlighted, and nothing is current with the Soul, but as Self hath ſtamped and printed its own Image upon it: And therefore in *Luke* 12. 21. you find this expreſſion, *So is he that lays up treaſure for himſelf.* If any man lays up *Treaſure*, he lays it up for himſelf. Whatever may preſerve Self, whatever may anſwer the Propenſions and Inclinations of Self, whatever may promote the Cauſe and Intereſt of Self,

Self, that is a Man's Treaſure, and nothing elſe.

II. *Carnal and Unregenerate Self rates Earth and Earthly things as its Treaſure, becauſe there is a ſuitableneſs and proportion in the one to the other*, Earthly Treaſure for an Earthly Self: And therefore the Apoſtle tells, 1 *Cor.* 6. 13. *Meat is for the belly, and the belly for meat*; that is, they are ſuited each to other; ſo are Earthly Things ſuited to Carnal Self, the things of this World to a Worldly Mind, and a Worldly Mind to the things of this World; Carnal Self reliſhes nd other things; bring ſpiritual things to him, he taſts no more ſweetneſs in them, than in the white of an Egg: You may as well pleaſe a Brute Beaſt, by whiſpering into his Ears the deep Diſcourſes of Reaſon, as you can a Carnal Man by the Diſcoveries of God and Chriſt: Talk to him of the World, and of Carnal concernments, his Ear taſts and reliſhes ſuch Diſcourſe as this is, and the reaſon is, becauſe theſe things are accommodated and ſuited to that carnal unregenerate Self that is in Man. The Apoſtle tells us, *All that is of the world is the luſt of the fleſh, the luſt*

of the eye, and the pride of life. That is, Pleaſure, Profit, and Honour; theſe three are the Trinity of a Wicked man, and carnal and unregenerate Self is this Trinity in Unity; all center in this, to pleaſe and maintain carnal Self, as all its Intereſt, and all its Concernments; therefore this is made by wicked men their Treaſure.

III. *In the Soul's converſion unto God, upon that great change that is made in a man's ſelf, there will alſo be another rate and value ſet upon things than formerly there was.* Converſion it is the great ſhipwrack of the Old man, and all his Goods.

1. *In Converſion there is a great change made in Self.* The Apoſtle in *Rom.* 7.17. tells us, *It was no more he, but ſin that dwelt in him.* Formerly, before his converſion, " It was I that breathed out " Threatnings, I perſecuted the Church, " I raged and was mad againſt them, " ſtill it was I my ſelf that acted then, " but ſince my great change, it is not I " that am guilty, no, not ſo much as of " Infirmities; no, it is not I that fail in " the performance of what is good, *not I,*

" *but*

" *but ſin that dwelleth in me.* So that in Converſion there is a mighty change paſſeth upon Self; ſo that a man may ſay it is not he but Sin, that body of Corruption, that dwelleth in him. It is true, in a regenerate man there remains much of Corruption, and of the old Self; but yet Grace being the ſupream prevailing Principle, it will be that that gives the ſelf to a man, and then that which before was a man's ſelf, and was loved, now is become a Traytor, and Rebel, and Enemy to that new ſelf that is wrought in a Chriſtian by regeneration.

2. *Man's Self being changed, his treaſure muſt alſo neceſſarily be changed.* The new Regenerate Self cannot ſubſiſt and live upon its old Treaſure, all is but Husks and Swines-meat to the Soul now that it is begotten anew, and born of God, *the ſeed of God dwelleth in it*; and therefore now it looks after that that is conformable to its divine Original and Conſtitution. What the Apoſtle preſſeth the *Coloſſians* to, in *Col.* 3. 1. *If ye be riſen with Chriſt, ſeek thoſe things that are above.* Truly, it is the neceſſary practice of every Heaven-born Soul,

whoever is born again, whoever is riſen with Chriſt, will infallibly ſeek the things that are above, he will do it: There is a natural inſtinct in the *New Creature*, that carries it out naturally to *Spiritual* and *Heavenly Objects*. As the Infant that is new born doth by inſtinct ſeek after the Breaſt, though it never before received Nouriſhment that way: ſo the new-born Chriſtian, that hath imprinted upon it the *Divine Nature*, hath ſuch an impulſe and inſtinct in it, that naturally moves it to *Spiritual Objects*, as the only ſuitable Nouriſhment and Good for the Soul. And therefore, to intimate the tenderneſs of this new Infancy, the Apoſtle tells us, *As new-born babes deſire the ſincere milk of the word.* The new-born Babe receives Nouriſhment no longer from the Navel; and ſo the new-born Chriſtian no longer creeps upon his Belly, and licks the Duſt of the Earth; but feeds upon and deſires the ſincere Milk of the Word. *That that is born of the ſpirit is ſpirit*, and therefore will long and breath after that which is ſpiritual, becauſe it is ſpiritual, and bears a proportion to its own being. In *John* 6. 63. ſays Chriſt there, *The words that I ſpeak they are ſpirit and they*

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are life; that is, they are able to maintain you in life that you may live upon them as ſuſtenance: Why ſo? Becauſe they are Spirit and Life, they are ſpiritual Words ſuited to a ſpiritual Soul, to a Soul that is born again of the Spirit, and therefore fit to nouriſh you, and ſuch as will keep you alive. Look, as the *Angels* live, ſo lives a Chriſtian's ſpiritual part; it is the ſame Good that is common to both, and that which they both deſire, embrace, and twine about. Can you bribe an *Angel* now by all the Profits of the World? Can you effeminate him by all the Pleaſures of the World? Can you elevate and puff him up by all the Honours and Dignities of the World? No, all theſe things are below his Nature, and he cannot deſcend to them, they are not ſuitable to him, he lives in his God, and eternally ſuns himſelf in the light of the Beams of his Countenance. So lives the New Creature alſo: It is ſpiritual, and therefore claſps only about ſpiritual things: The World bears no more affinity and proportion to the ſpiritual part of a Chriſtian, than it doth to Angels; but bring God the Father of Spirits, and here both *Angels* and it cling about the

Divine Eſſence, and neſtle themſelves about him for ever, and fill and ſatisfie themſelves in him: Here is Meat ſuitable to their Natures, a ſpiritual God for ſpiritual things. Indeed, ſometimes the carnal part may throw in ſo much Earth and Rubbiſh, that may for a time bury the New Creature under it; but when it is in its own element, it never ceaſeth heaving and working, till it hath got above Earth, and got into the enjoyment of its God again. So then, becauſe the *Soul* is not ſelf-ſufficient, becauſe it is an indigent Creature, therefore it muſt have the addition of ſome other Good to it, to eke out and ſupply its Defects. And becauſe the indigent and neceſſitated *Soul* hath in regeneration a ſupernatural Principle implanted in it, therefore ſpiritual and heavenly objects only comply and ſuit with it: Theſe therefore are the Treaſure of the *Soul*, and you ſee whence it is that the *Soul* doth account heavenly and ſpiritual things to be its Treaſure, becauſe ſuited to that heavenly and ſpiritual Principle that is implanted in the *Soul* in Converſion. Now, theſe things are its Treaſure.

1. *God*

1. *God himſelf.* So God tells out, and gives himſelf unto *Abraham*, *Gen.* 15. 1. *I am thy ſhield, and thy exceeding great reward.* So *David* reckons up to you, what a large and great Eſtate he had in the poſſeſſion and enjoyment of God, in *Pſal.* 16. 5, 6. *The Lord is the portion of my inheritance, and of my cup: thou maintaineſt my lot.*

2. *Jeſus Chriſt is its Treaſure alſo. Buy of me gold tryed in the fire, that thou maiſt be rich, Rev.* 13. 18. His Blood, his Righteouſneſs, his Merit, they are an inexhauſtible Treaſure, and all becomes ours, upon which we may live and ſubſiſt; *In him are hid all the treaſures of wiſdom and knowledge:* But what is this to us? Yes, theſe Treaſures of Wiſdom that are hid in him, are made over unto us alſo: 1 *Cor.* 1. 30. *He is made of God unto us wiſdom, righteouſneſs, ſanctification, and redemption.* O, how rich is a true Chriſtian, that hath ſuch a Treaſury, and ſuch a Treaſure as Chriſt is to be his Treaſure! You find *Heb.* 11. 26. That *Moſes eſteemed the reproach of Chriſt greater treaſure than all the riches of* Egypt. Certainly if the Reproach of

Chriſt

Chriſt be ſuch a Treaſure, what then is Chriſt himſelf, and all thoſe glorious Benefits that do accrew unto the Soul in and by him?

3. *The Promiſes alſo are a Chriſtian's Treaſure.* They are the *Veins* wherein this Gold runs, the *Mines* wherein this unſearchable Treaſure is; and the Work of Faith upon the Promiſes, is to ſtamp this Golden Ore into ready Money for the preſent neceſſity of the Soul; ſo Faith lives on the Promiſes.

4. And laſtly, *A Chriſtian's Graces alſo are his Treaſure.* Yea, though *we have this Treaſure in earthen Veſſels*, yet is it heavenly and precious Treaſure; yea, though there be much Droſs mixed with this Gold, yet ſtill it is precious Faith, rich Love, firm Hope, tryed Patience, yea, every Grace that ſhines in a Chriſtian is glorious; the Crown of Grace, as well as the Crown of Glory, hath not a ſparkle in it, but what is more precious than the World it ſelf. Theſe now are a Chriſtian's Treaſure.

I come

I come now to make ſome improvement of this, to bring down what hath been ſaid to ſome practical Uſe. And,

Uſe 1. *Firſt* then, *Haſt thou ſo rich a Treaſure laid up in Heaven then?* O Chriſtian! *be conſcious of thine own worth: henceforth know thy ſelf to be no contemptible perſon.* Shall worldly men ruffle, and brave it, and think none comparable to them, only becauſe their *Heap of Dung* is bigger than another's? And ſhalt thou be low and abject ſpirited, that haſt God himſelf for thy Portion, and Chriſt for thy Husband, and the whole number of Stars told down to thee for thy Dowry? Indeed, if you will value your ſelves according to the World's eſtimation of you, then you are no better than the *Droſs and Dung of the World,* and *the Off-ſcouring of all things.* But ſee how the *Scripture* accounts of poor, perſecuted, deſpiſed Chriſtians, *Heb.* 11. 29. *They wandred up and down in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented.* A ſtrange Generation of deſpicable perſons! But ſays the Holy Ghoſt, *of whom the world was not worthy.* And how doth

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David prize them, and call them, *the excellent ones of the earth*, Pſal. 16. 3. *My delight is in the ſaints, and in the excellent ones of the earth!* Therefore now, O Chriſtian, begin to know thy ſelf, know what great Relations thou haſt, thou art no leſs than the Son of a Great King: Know thy great Poſſeſſions, thou haſt no leſs, at preſent, than the Love and Favour of God, and every thing thou haſt, thou haſt it with a Bleſſing; yea, though thou haſt nothing in the World beſides Afflictions, yet thou haſt that Nothing with a Bleſſing, and thou rather enjoyeſt than ſuffereſt thoſe Afflictions that lye upon thee: Know thy great Reverſions alſo; thou art an *Heir of Glory*, a *Co-heir with Jeſus Chriſt*, and what he hath purchaſed for himſelf, he hath alſo purchaſed for thee; and thou in due time ſhalt be inſtated into that Inheritance, whereof Jeſus Chriſt is Heir, and thou alſo ſhalt be Co-heir. Wilt thou now, who haſt ſo vaſt a Treaſure as this amounts to, go drooping and diſconſolate, as a helpleſs and hopeleſs perſon, when thou wanteſt nothing leſs than to pity thoſe that ſcorn thee? Let the World know, that a Chriſtian hath Self-ſufficiency, and that

at

at all times, and that he can live plentifully and ſplendidly upon his own Stock: Let the World know and ſee this by thy Converſation. It was a noble and gallant Speech of St. *Paul*, when he ſtood in Bonds and Fetters before King *Agrippa*, who ſate upon the Judgment Seat to ſentence him, *Would to God*, ſays he, *that thou wert ſuch a one as I am.* What! ſuch a Priſoner as thou art? A ſtrange Complement for a Priſoner to uſe to a Judge, yet you ſee how he values himſelf; he was not dazled with *Agrippa*'s Crown and Pomp, and all that Fancy that he came with into the Judgment-Hall, for he ſaid not, *Would I were as thou art*, but, *Would to God thou wert ſuch a one as I am*, and then thou wouldſt be truly happy. This is the Value that every true Chriſtian ſhould ſet upon himſelf, when he is aſſured of the Truth of his Graces: He ſhould not count any man in the World better than himſelf; this is to honour Grace.

Uſe 2. And *Secondly, Let the World hence learn alſo to beware how they deſpiſe the meaneſt of God's Children.* Men are apt to eſteem of others according to their viſible

viſible Eſtate in the things of this World, and if here they be low and poor, they trample upon them as vile and inconſiderable; but let ſuch know, that every one of theſe ſlighted and deſpiſed ones is a great and rich perſon; they are rich towards God, they are God's Jewels and peculiar Treaſure, and God alſo is their Treaſure and Portion for evermore. It is Wealth, I confeſs, that makes all the noiſe and buſtle in the World, and challenges all Honour as due to it ſelf alone: Says *Solomon*, *The rich man hath many friends.* Well, let Reſpect go by Wealth, we are content to go and ſtand by this Tryal. *Solomon* tells us, *the heart of the wicked is little worth*; it is of no price or value, and ſhall his Eſtate be of worth and value, when his Heart is not? The pooreſt Chriſtian may vye Eſtates with all the World: let the World drop down millions of Gold and Silver, boundleſs Revenues, and Crowns and Scepters; a poor contemptible Chriſtian comes and lays down one God againſt all theſe, and beggars them; and ſhall this great and mighty Chriſtian be contemned and ſlighted? You do not know him now, but hereafter you ſhall ſee him

him ſitting on a Throne cloathed with Robes of Glory and awful Majeſty, daunting the Grandees of the World, who ſhall then ſtand ſhivering before him, while he boldly ſets his Hand to the Sentence of their Damnation, and ſends them to Hell with a ſhout; how will they with Horrour then cry out, Is this that poor and deſpicable Creature that we mocked and deſpiſed? Behold, now he is exalted, and we are thrown down to Hell. Certainly you will have other eſteem and opinions of Men at the laſt and great day, than now you have; thoſe that are honourable now will be deſpicable; and thoſe that are deſpicable now, will be truly honourable if they belong to Chriſt.

Uſe 3. *Thirdly*, This *might alſo ſerve to diſcharge thunder in the faces of all thoſe who are ſo far from laying up treaſure in Heaven, that they lay up treaſure in Hell.* Such Treaſures as theſe are, the Apoſtle ſpeaks of in *Rom.* 2. 5. *Who after the hardneſs and impenitency of their hearts treaſure up unto themſelves wrath againſt the day of wrath and revelation of the righteous judgment of God.* Such who ſin as though the *Ephah* of their Iniquities

ties would never be full enough, and the heap of their Sins never great enough; let these know, that when they have done treasuring up of Sin, then God will begin to empty the Treasures of his Wrath and Indignation upon them: Every Sin they commit, God sets down so much Wrath upon their Scores, and he will be sure to pay them all at the last day to the full.

Use 4. *Lastly*, Which is the Use I principally intend, and that is for *Examination*, and I can but enter upon it now: Let us now put it to the enquiry, *What is it that we make our treasure?* What is it that we account our Good things? Our Saviour, I told you, hereby distinguishes between Wicked Men and the Children of God; the one lays up his *Treasure in Heaven*, the other on *Earth*; and therefore the Query is, What is thy Treasure? it is of great weight and moment. Now, because usually a Man's Treasure is kept hid and secret, therefore we must the more inquisitively enter into the search of it, and before the ransack be throughly made, few men, I fear, will be found rich

rich and substantial men; but more especially those that glitter most in the World will be found to be but poor and despicable Creatures.

1. Therefore take that *Character* that our Saviour gives in the Text, *Where your treasure is, there will your hearts be also.* Put it now to the Question, Where are your Hearts? Truly, Man's Heart is not in his own keeping, no, but it will go along with his Treasure, and *where that is, this will be also:* And therefore says the Prophet, speaking of them that made Worldly things their Treasure; *Their hearts,* says he, *run after their Covetousness.* Worldly Possessions were their Treasure, and their Hearts did run after them in covetous Desires of them. The Worldling seals up his Heart in the same Bag with his Treasure, and a Child of God sends his Heart to Heaven before him, where it lyes as a precious *depositum* among all the rest of his Treasure, and when he comes to Heaven, there he finds his Heart among all those precious things that he shall enjoy. That which thy Heart is most busied about, and most taken up with, that is thy Treasure: Dive

where our Hearts are, there is our Treasure.

down now into the bottom of thy Heart, and ſee how the muſings and imaginations thereof do work: Are they chained only to the things of this World? Do they only trudge to and fro, every one of them loaden only with Burdens of Earth? And when they come thronging about thee, do they buzz nothing in thine Ears but intelligence, either from ſome baſe luſt, or ſome worldly profit? If this be the conſtant and only Employment of thy Thoughts, aſſure thy ſelf thy *Treaſure* is not laid up in *Heaven*, no, nor on *Earth*, but, which is worſe, it is laid up in *Hell*. The Thoughts of a Child of God are ſtill taking wing, and flying upward towards Heaven; and every one of them carries up his Heart richly fraught with Divine Grace; one Thought is laden with the actings of Faith, another with the actings of Hope, another with the actings of Love; and they never leave aſcending till they are got into the preſence of God, and lay their rich Treaſure in his Boſom; and God again fills them with *Heavenly Treaſure*, and bids one Thought carry a Smile to the Soul, and tell the Soul how dear it is to him; by another Thought he conveys

Strength,

Strength, and by another Comfort, and ſends all away laden with precious Treaſure to the Soul. If your Thoughts traffick only in the World, your *Treaſure* is there; if in Heaven, then your *Treaſure* is in Heaven.

Object. 1. *But you will ſay, How can we judge of our Treaſure by our Thoughts? Is not the far greater ſwarm of every man's Thoughts vain and ſinful.*

Anſw. I anſwer, It is true they are ſo; ſome are vain and ſinful, ſome are idle and impertinent, ſome are worldly, and ſome are wicked, and few, comparatively, are the holy and ſpiritual Thoughts that any man ſends up to Heaven: We muſt not therefore judge by the crowd or numerouſneſs of our Thoughts, but by the entertainment they find in our Affections, by the ſtay and abode they make in our Hearts. In *Jer.* 4. 14. *How long ſhall vain thoughts lodge within you?* It is not what the ſudden flaſhings of our Thoughts are, (though that indeed ſhould deeply humble us) but mark what it is that thy Heart fixes and dwells upon, what Flowers theſe intellectual Bees, thy

Thoughts ſuck moſt ſweetneſs and honey from. When thy Thoughts have been foraging abroad, and bring home ſome Sin, and preſent it before thee, doth thy Heart riſe againſt it, and ſhut it out of doors, and doſt thou ſhut thy Heart upon it? But when thy Thoughts bring home God and Chriſt, and the things of Heaven and Eternity in their Arms, do thy Affections claſp and twine about them? doth thy Heart enlarge and expatiate to entertain them? doſt thou give up thy ſelf in full ſtrength and latitude to ſuch *Heavenly Thoughts* as theſe are? This is a good ſign thy *Treaſure* is laid up in Heaven, becauſe thou art ſo much there thy ſelf.

Obj. 2. *But will others again ſay, My Thoughts are neceſſarily taken up with the World; my Calling devours them, ſo that I have no opportunity to ſequeſter my ſelf for Heavenly Meditation; muſt I therefore be excluded from having my* Treaſure in Heaven, *becauſe my thoughts are neceſſarily employed in the World?*

Anſ.

Anſ. I anſwer, *Firſt*, Thoughts of all things in the World, are moſt free: There is no man's Calling doth ſo confine him, but were his Heart and his Affections heavenly and ſpiritual, his Thoughts would force a paſſage thro' the crowd of worldly buſineſſes to Heaven: Ejaculations are ſwift Meſſengers, that need not much time to deliver their errand, nor much time to return again to the Soul: You may point your Earthly Employments with Heavenly Meditations, as Men do their Writings with Stops, ever now and then ſending up a Thought unto Heaven; and ſuch pauſes are no hindrance to your Earthly Affairs.

Secondly, It is the property of Grace and Holineſs, when there are no actual explicite Thoughts of God, then to be habitually in the Fear of God, poſſeſſing the Heart, and overawing it, that it ſhall not do any thing that is ſinful, or misbecoming a Chriſtian. And therefore ſays the *Wiſe man* excellently, *Prov.* 23. 3. *Be thou in the fear of the Lord all the day long.* Whatever buſi-

neſs you have, the *fear of the Lord* may conſtantly abide, overawe and poſſeſs your Heart.

Thirdly, Obſerve how your Thoughts work when you have vacancy and remiſſion from your Employments. Are they ſpiritual then? Do they betake themſelves to God? Do they lock up themſelves in their *Heavenly Treaſure?* Doſt thou ſpiritually improve the times of thy leiſure? *David* called to mind *his Songs in the night, and his Spirit made diligent ſearch*; when he awaked he was ever with God; he ſlept with God in his Thoughts, and he awaked with God again in his Thoughts. Whatever Employments a man hath, he hath ſome time of leiſure. When now you have been drudging in the World, and have gotten a little vacancy and freedom from it, doſt thou ſpend that little time in the thoughts of God, and of the things of Eternity? or, doth the World, and the things of the World, interpoſe and take up thy Thoughts? if ſo, how canſt thou ſay thy Treaſure is there, when thy Thoughts and thy Heart is never there? As *Dalilah* ſaid

said unto *Sampson*, *How canst thou say that thou lovest me, when thy heart is not towards me?* So, how canst thou say, that *thy treasure is in Heaven*, when thy *heart and thy thoughts are not there.*

THE Excellency OF *Heavenly Treaſures.*

Matt. vi. 20, 21.

But lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal. For where your treaſure is, there will your hearts be alſo.

I Come to a ſecond mark, whereby you may know where your Treaſure is, and that is this; *that which bears the chief ſway and command in a man's Affections, that is a man's Treaſure.*

Affecti-

That which bears the greateſt ſway in a man's Affections, that is his Treaſure.

Affections are the Wings of the Soul that carry it forth to its ſeveral Objects, and theſe move to nothing more ſwiftly, ſtrongly, and conſtantly, than to what is the *Soul's Treaſure*; when your Souls now take theſe Wings and flie abroad, follow them, and ſee what it is upon which they light. As the *Eagle* will hover over the *Carkaſs*, ſo the *Affections* will be ſtill hovering over the *Soul's Treaſure*: See now whither it is your Deſire and Love, your Joy and Delight, do carry you forth: Is it only to the Things of this World? Certainly if theſe Wings be clotted only with Mire and Dirt, if they only flutter up and down the Surface of the Earth, and mount up no higher, your *Treaſure* is not an *heavenly Treaſure*; the *Affections* of the Children of God ſtill aſcend upwards, and bear up their Hearts with them, till they lodge in that *Divine Boſom* where firſt they were inkindled: I need not tell thoſe *happy Ones* what it is to have their Hearts ſo extended in love to God, and the Things of God, as to cauſe a kind of loſs, pain, and torture; what it is to have that Joy ſpringing up in the Soul, that is unutterable! yea, ſuch unſupportable Joys as

as have melted them into *Ecſtaſies*; how infinitely would they now diſdain that any *Soul* ſhould be ſo groſly fooliſh as to prefer the World before, or equalize it with *God*; ten thouſand Worlds is not ſo much to them as one momentany Glimpſe of God in Communion with him; nay, they think their Happineſs ſo great, that though they do believe, yet they cannot conceive how it ſhould be more and greater in Heaven it ſelf: O then the Soul claps its Wings and fain would it take its flight and be gone; it breaths, and breaks, and pants after God: See what an Agony holy *David* was in, in *Pſalm* 42. 1, 2. *As the Hart panteth after the Water-brooks, ſo panteth my Soul after thee, O God; my Soul thirſteth for God, for the living God; when ſhall I come and appear before God!* Indeed the whole *Pſalm* is the moſt mournful and pathetical compoſure in all the *Scripture*, of a Heart that beats and throbs after God, with vehement Love and Deſire after the enjoying of him; and whence was this, but becauſe God was the Portion and Treaſure of his Soul; he was *the health of his countenance, and his God*, Verſe 11, Whereſoever God and the Things

Things of God are made the *Soul's treasure*, there will be proportionable Affections drawn out to these Things. Never was it known that a Treasure wanted Affections.

Object. *But alas*, may some say, *I fear then that I have no share in this heavenly Treasure; never was I so strongly affected with the Discoveries of God and Christ, and the Things of Heaven; never was I so taken and ravished, as with some temporal Mercies and Enjoyments; I could never feel such transportations of Spirit in communion with God as you speak of, no such raviſhments of Love, nor such meltings and vehemency of Desires to the Things of Heaven, as I have often found to the concernments and in the Enjoyments of the World; never do I remember that I rejoyced so vehemently in God, as in some new unexpected Mercy, or that ever I mourned so bitterly for sinning against God, or for the hiding of the light of God's Countenance from me, as I have done for some cross outward Providence: and how then can I say, my Treasure is laid up in Heaven, since earth and the things of earth have the sway and pre-eminency in my Affections?* This may possibly trouble some.

Answ.

Anſw. To this therefore I anſwer, That there are two Things by which the Predominancy and Sway of a man's Affections may be judged.

Firſt, *By their violent paſſionateneſs*: And ſecondly, *By their judicious valuation and eſteem*; Thou complainſt that earth and earthly Things have the predominancy and ſway in thy Affections, but look what ſort of Affections are they; are they only thy Fondlings, thy violent and paſſionate Affections? this may be ſo, and yet heavenly Things be thy *Treaſure*: Many times ſo it is, that what is ſuperiour in theſe, may be inferiour, nay almoſt contemptible in thy rational and judicious Affections; Men may be fond of thoſe Perſons for whom they have not ſuch ſolid and judicious Affections as they have for others. So is it here, a Chriſtian's fondneſs may be more to the Things of this World, when yet his judicious Affections may be far more to the Things of Heaven. But how ſhall we try this.

Firſt,

First, Obſerve, *as you muſt not judge of your value and eſteem of earthly things by your paſſionate Affections to them; ſo neither muſt you judge of your valuing heavenly things by your ſpeculative Judgment of them.* It is not enough, when you compare Heavenly things with Earthly, barely to pronounce Heavenly things to be infinitely better, and more deſirable than Earthly: Truly every man's Conſcience tells him thus much. There is no man, whoever he be, that thinks of Heaven, but is withal verily perſwaded that it is infinitely more glorious than Earth is; and that the enjoyment of God, a Crown of Life and Immortality, is infinitely more to be preferred than all the Traſh and Trifles here below: And there is no Worldling, who when his Conſcience beckons him aſide, and whiſpers theſe things in his Ears, but is convinced, and aſſents unto theſe things as Truths; and yet this man's Treaſure is not therefore laid up in Heaven, becauſe he judges, in his ſpeculative Judgment, that Heavenly things are better than Earthly. This is to ſay they are better, and to judge them ſo,

but

but not to eſteem and value them ſo. And therefore,

Secondly, The *true valuation of Heavenly things as the* Soul's Treaſure, *lyes in the practical part of the Soul.* Valuation, it is a practical thing: I cannot be ſaid to value an *Object*, unleſs that eſteem hath ſome influence upon my actions, as relating to that *Object*; either it will put me upon Endeavours to obtain it, or ſtir up Care in me to keep it. Mark that place in St. *Peter*, 1 *Pet.* 2. 7. *To you that believe he is precious, but to them who are diſobedient he is a rock of offence.* In the 6th Verſe he tells us, Chriſt was precious in himſelf, *I lye in* Sion *a corner-ſtone elect and precious.* In the 4th Verſe he tells us, he was precious to God, *choſen of God, and precious.* And in the 7th Verſe he comes to ſhew what eſteem Men had of him; *To believers*, ſaith he, *he is alſo precious*; *but to them who are diſobedient he is a rock of offence.* What is the reaſon, when He oppoſeth Wicked Men to Believers, he calls them *diſobedient perſons*, and not rather *Unbelievers?* The reaſon is, becauſe we muſt not look to mens outward acknowledgment, whereby they judge what

what is precious to them; for All will ſo pronounce God, and Chriſt, and the things of Heaven in their ſpeculative Judgment; they will paſs this ſentence, but you muſt look to their Practice, and ſee what influence this valuation hath there: And thus Chriſt is not precious to Unbelievers, becauſe that eſteem they have of him doth not enforce them to obedience to him. Examin therefore which hath moſt influence into your Life and Practice; whether your *paſſionate Affections* for the things of this life, or your *judicious* and *deliberate Affections* for the things of Heaven; for thereby you may in part gueſs what is your Treaſure. A ſmall Torrent runs very violently, and makes a loud noiſe, yet hath not that ſtrength in it that a River hath, though it move ſilently: So it is with the Affections of a Child of God; though they may run out violently towards the things of the World, yet have they not that ſtrength in them as is in his ſober Affections for the things of Heaven. How violent ſoever your Affections be to temporal Mercies, ſuppoſe Friends, Children, Eſtate, or the like, yet if you do value and eſteem Heavenly things as your Treaſure, this valuati-

on and esteem will have the sway and pre-eminency in two things especially.

1. *It will enforce the Soul to use more diligence and care to encrease its spiritual Treasure, than to encrease any temporal good thing whatever.* That is a Man's Treasure, to which he is still adding and throwing one precious thing after another; nor will he ever think it can be too full and too rich: And therefore you have that expression in 2 *Pet.* 1. 4,5. *Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.* See here how the Apostle strings up these Pearls. Now, what is it you are most careful and industrious to add unto? Truly, that which most Men make their Business, is to *add house to house, and land to land, that their names may dwell alone upon the earth.* Suppose we lived in *Solomon*'s time, when Silver and Gold was as common as Stones in the Street, if one should spend all his time in gathering up of Straws and Feathers, could you in reason think, that he made God

his Treasure? Yet this is the foolish and busie care of worldly men, that though they might gather up that which is far more precious than *Gold* and *Silver*; yet they rather employ themselves in picking up Straws and Feathers, and think with them to build their own Nest. But now, there is a holy Covetousness in a Child of God, that makes him still to be gathering up of Heavenly Riches, still he is adding Grace to Grace: And though he thinks, to be the meanest Christian in the World is more worth than the World; yet he would not be content to be the meanest. As to outward respects, he is well contented to keep his station wherein Providence hath set him; if he stand at a stay in Worldly Enjoyments, it is no great trouble to him: but he cannot bear a standing at a stay in Grace, there he must be growing, and thriving, and going forward: Let his Affections be set never so eagerly upon his outward Comforts, yet he is not so eager to encrease them as he is his Heavenly Treasure. And that it is so, appears in two things.

First,

Firſt, *In that he ſets an higher price upon opportunities, for the encreaſing of his Heavenly Treaſure, than upon any other ſeaſons and opportunities whatever.* O, what gain and enriching doth he make on a Market-day for his Soul! Sabbaths to him are precious, Ordinances to him are precious; why? but becauſe in them he ſees the Glory of Chriſt diſplay'd, and the fulneſs of the Promiſes unfolded, becauſe by them his Faith is ſtrengthened, his Love is enflamed, his Hope is confirmed, he goes far more wealthy from them than he came to them; and therefore it is an Argument that he labours to encreaſe his *Heavenly Treaſure*, becauſe he ſets an higher price and value upon Opportunities, to encreaſe that Treaſure, than he doth upon any other whatever.

Secondly, *It appears, in that he is willing to ſtand at a ſtint in outward Enjoyments, but he cannot bear a ſtint in Grace.* He cannot live upon a ſet allowance there; let God deal how he pleaſeth with him in outward things, let him reduce him to a morſel of Bread, and to a Cup of Water, it is enough, ſo he gives

him but a *Benjamin*'s *Portion* in himself, let him seize upon all his Temporals, and take them away: If so be he doth but instate him in a great possession of Spirituals, he is content; My Body, says he, can subsist with a little, but my Soul cannot: O, my spiritual charges and expences are great, and multiply upon me daily: I have many strong Temptations to be resisted, and many prevailing Corruptions to be mortified, and many holy and spiritual Duties to be performed, and how shall I be able to defray all this with no better a supply? my present Stock is not able to maintain it. Still he is complaining, that he hath too little to maintain him in his work, that he may be such a *Christian* as he aims at, and would be; and therefore he cries out, *Lord*, though I thank thee for what I do possess, yet he still craves more of himself, thou art Infinite, and what is it to enjoy a little of an Infinite God, more of thy Son, he is All-sufficient? And, what is it to have an Insufficient Portion in an All-sufficient Saviour? More of thy Grace, that is free: And, what is it to enjoy a limited Portion of unlimited and boundless Grace? This is the property of Hea-

Heavenly Riches, that they make them that have them ſtill to be covetous after more: The Worldling he adds heap to heap, and the Chriſtian he adds Grace to Grace, and one degree of Grace to another, and thinks he hath attained to nothing, till he hath attained ſo far, as that there is nothing farther for to be attained; and therefore he goes on labouring after more, till he doth inſenſibly ripen into Glory, and hath nothing more for him to deſire. If you value Heavenly things now as your *Treaſure*, you will ſtill be adding to this *Treaſure*, growing every day richer than other towards God.

And then ſecondly, *If you do practically value and eſteem Heavenly things as your Soul's Treaſure, you will ſooner part with all other Comforts and Enjoyments, than with this.* It may be you cannot ſay that ever you felt ſuch Pangs of Joy and Delight in the enjoyment of God, as you have done in ſome outward Mercy. You never felt ſuch comfort in ſpiritual Mercies, as you have in ſome outward Comforts that providentially were beſtowed upon you; and therefore you have cauſe to fear that your Treaſure is

here below, and not above. But this is ſtill to judge by the paſſionateneſs of your Affections, that is as a diſturbed Water that cannot reflect your Face aright. If you would judge truly, then put this Queſtion to your Soul; *Soul*, now that thou doſt ſo vehemently delight in this Comfort, and in that Enjoyment, which hadſt thou rather part with, this delightful Comfort, or thy God? Certainly a Child of God would have a holy indignation againſt himſelf, ſhould he but debate the Queſtion: O, will he ſay, though God take every thing from me but himſelf, yet he leaves me enough to make me happy; and in the enjoyment of other things, I were truly miſerable, could I be made ſo by their loſs. *A Saint's* rational Affections conſiſting in the due valuation and eſteem of Heavenly things, will triumph over his more eager and paſſionate Affections to the things of the World. Think with thy ſelf now what is deareſt to thee in the World, and then ſet God and Heaven in the balance againſt them, and then thou ſhalt ſee, though Earthly Comforts may engroſs too much of thy Affections, and lye near thy Heart, yet thou ſhalt ſee, that God and Heavenly

things

things still have the greatest sway and predominancy in thy Affections, if thou dost truly value them. And so for the commission of a Sin, it may be some outward Affliction may cost thee more passionate Grief and Tears than the commission of Sin hath done: Thou never mournedst, it may be, so bitterly for thy offending of God, as thou hast done for God's afflicting of thee; and this thou lookest upon as a bad sign that thy Affections are not so much to the honour of God, as to outward Comforts and Prosperity; yea, but let me ask thee, Hadst thou rather fall into the same Affliction, or commit the same Sin again? Certainly, if thou art a Saint, thou wilt soon resolve the Question: No Misery or Plague so great as Sin is; and though it be my Folly thus passionately to lament under this Cross and Affliction, yet I had rather bear it, yea, I had rather bear whatever God can lay on me, than knowingly to commit the least Sin against my God. This is the Judgment of a Child of God; and therefore *Job* makes it the Character of an Hypocrite, That *he chuseth iniquity rather than affliction.* And so much for the second Mark or Character.

In the Third place, *See what it is that you moſt truſt unto and live upon, when all other things fail you; that certainly is your Treaſure.* Men uſually reſerve their Treaſure to be their ſupport at the laſt pinch and extremity. See the Caſe of *Aſaph*, *Pſal.* 73. 26. *My fleſh and my heart faileth.* And, muſt not he therefore fail? Hath he any thing elſe to ſupport him? Yes, now comes in relief from his Treaſure, *But God is the ſtrength of my heart, and my portion for ever:* He is my Treaſure, a Treaſure that will never fail me, and that never can be ſpent; He is *my portion for ever.* And thus every Child of God will, when other things fail him, when other Props are taken from under him, he will then ſupport himſelf from his God, that is his portion for ever. *Michael* had a true notion of God, though falſly applied to *Idols*, *You have taken away my gods, and what have I more?* Take from a Saint all Worldly Comforts, and all Earthly Enjoyments, and if you ask him, what hath he more? he can truly ſay, Yes, ſtill I have more than I loſt, I have my God left me ſtill: But were it poſſible that his God ſhould be taken from him,

then

then indeed what hath he more? he hath nothing then left him to support him, and to live upon. Can you therefore in all your Distresses find Relief and Comfort in your God? Can you when all Props fail you, betake your selves to him, and find enough in him to support and bear up your selves, when you have *nothing in the World* to *depend* upon? Can you then find *enough in him* to live comfortably and splendidly? If so, it is a sign God is your *Treasure:* When all other things fail, God comes in as the relief and support of that Soul, that makes him to be his *Treasure.*

Lastly, *Look not only what it is you value in it self, but that by which, and according to which, you value both your selves and others; that is your Treasure.* And here I shall lay down two things.

First, *If the Soul hath assurance, and knows, beyond all doubt and fallibility, that Heavenly Treasure is his, he will value himself according to that Treasure. Would to God,* says the Apostle to King *Agrippa, that thou wert such a one as I am.* And so, 1 *Cor.* 15 10. when he had spoken of himself in the 9th Verse, *I am*

the

the leaſt of all the Apoſtles, not meet and worthy to be called an Apoſtle; there he values himſelf as in himſelf: But yet in the 20th Verſe, *By the grace of God I am what I am.* And what was that? Why, ſays he, *This grace received I not in vain, for I laboured more abundantly than they all.* Low was his eſteem of himſelf, conſidered in himſelf, *leſs than the leaſt of all the Apoſtles:* But conſidering himſelf in reſpect of Grace, *By grace*, ſays he, *I am what I am*; and I am ſuch a one alſo as have received Grace to labour more than all of them. And ſo, *Jer.* 5. 23. *Let not the wiſe man glory in his wiſdom, nor the mighty man in his ſtrength, nor the rich man in his riches.* He excludes all boaſting from themſelves, *But let him that glorieth glory in this, that he knoweth me that I am the Lord.* Let him value and eſteem of himſelf according to that. Now, do you not prize your ſelves by any outward Privileges or worldly Advantages? Do you not think your ſelves Some-body, becauſe you have Riches and Eſtates, or the like? Do you account your ſelves nothing worth, more than what you are in reſpect of Grace, more than what you are in reſpect of your Intereſt in God, and

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in that Heavenly Treaſure and Riches? This is a ſign that you do indeed make Heavenly things to be your Treaſure, when you rate your ſelves ſo much worth as you have of that Treaſure.

Secondly, *If the Soul want Aſſurance, and ſo cannot value it ſelf according to its intereſt in that Heavenly Treaſure; if it cannot ſee its right and title to this Heavenly Treaſure, then it values others according to their intereſt in that Treaſure.* It is not according to their Eſtates or Honour in the World, but according to what they have of Chriſt, and God, and Heavenly things. A Child of God, that values Heavenly things as his Treaſure, will value the Men that have this Treaſure and this Riches.

THE

THE Excellency OF *Heavenly Treaſures.*

Matt. vi. 20, 21.

But lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through and ſteal. For where your treaſure is, there will your hearts be alſo.

SEveral Characters have been laid before you, for the Examination of your ſelves, whether you do value Heaven and Heavenly Things as your *Treaſure*. If now by thoſe Characters you have taken an account

count of your Eſtate, you either find your ſelves rich in this *Heavenly Treaſure*, or not; if you cannot ſay, God and Chriſt, and the great and glorious Things of Eternity are yours; if you doubt that Heaven is not your Exchequer, and of all that rich and precious Treaſure it contains, there is nothing that you can call yours: Let me then direct you to a twofold Word of Exhortation.

Firſt, *That above all gettings, you would chiefly labour to get a Portion in this Heavenly Treaſure.* And,

Secondly, *That you would never reſt ſatisfied, till you have got a full Aſſurance that this Treaſure is yours, and that you are enriched by it.* The One is to them that are indeed poor, but think themſelves rich and encreaſed in Goods, and ſtand in need of nothing. The Other is to them that are indeed rich, but yet do think themſelves poor and miſerable.

Firſt, *To them that have no ſhare in this Heavenly Treaſure:* Is there ſuch an infinite maſs of riches expoſed not to ſale,

ſale, but to gift, Riches ineſtimable, invaluable, and unſearchable; ſuch Riches that he who would worthily deſcribe them, muſt firſt ſuffer a tranſlation, and learn the Tongue of an *Angel* to ſpeak whole God at every word; and ſhall not this ſtir up and quicken your Deſires to get theſe Riches? What, Sirs, is there not a covetous perſon among you all? Is there not one that cares how to be rich? Is Wealth grown ſuch a vile and contemptible thing with you, as to ſtand in need of other Exhortations and Motives beſides it ſelf, to commend it to your Acceptance? No, certainly Riches have not loſt their Allurements, nor have Men loſt their Covetouſneſs: If I ſhould tell you this Day of rich Purchaſes and large Donations, and of gainful Bargains, and the ſpeedieſt and eaſieſt way to grow great in the World, and of invaluable Treaſures that you might have for fetching; how would moſt Men's Ears drink in ſuch golden Eloquence as this is: O, *where*, and *how* would be the queſtion of all of you? Why, what then is the reaſon, that when we ſet before you the glorious Excellencies of this *Heavenly Treaſure*,

ſure, the leaſt duſt and filings of which is enough to bankrupt all that the World calls *precious*; it gives no leſs than Crowns, Robes and Scepters, *God*, and *Chriſt*, and *Glory*, and *Immortality*. What is the reaſon that Men's Hearts generally are ſo frozen and cold towards theſe things? Why are they not covetous and earneſt in ſeeking after theſe things? Why, truly, the grand comprehenſive Reaſon is flat *Atheiſm*; ſo many as are careleſs of this *Heavenly Treaſure*, ſo many *Atheiſts* are there in the World. Saint *Paul* hath told us, That he that is covetous of earthly things is an *Idolater*; I may tell you, he that is not covetous after Heavenly Things, he is a *flat Atheiſt*. But now more particularly;

Atheiſm a great cauſe of men's neglecting of heavenly Treaſure.

Firſt, *Men are not throughly convinced that there is indeed ſuch a* Treaſure, *or that this* Treaſure *is ſo rich, and ſo precious and glorious as it is deſcribed.* And why is this, but becauſe it is *hidden Treaſure*: Here they ſee what Pomp and Advantages Earthly Riches bring with them; but they never ſaw the State that an *Angel* keeps, they never ſaw the Glory of the *Spirits of juſt men made*

made perfect: They never saw the Court and Attendance of the *Eternal King*; they have heard indeed mighty and strange Things concerning all these, but what shall we do if they prove but Dreams and Fancies? and why then should they trouble themselves about Uncertainties? Possibly they are such as are described, possibly they are not: Truly these are Men's *Atheistical Principles*, and though Men dare not own and profess it, yet this is at the bottom of all that *deadness* and *indifferency* that is in most Men to the Things of Heaven. Now although the bare possibility of the truth of these Glorious Things, and the little danger there is in attempting to obtain them; though this might prevail with rational Men to put them upon earnest Endeavours after them, yet carnal Desires and earthly Affections striking in with these loose Atheistical and carnal Opinions concerning the certainty of these glorious Discoveries; they sway them so powerfully to earthly Things, that all their Thoughts and Care, and Contrivances are laid out upon them, to the neglect, yea to the contempt of heavenly and spiritual Things: in *Psalm* 14. 1. *The*

Fool hath said in his heart, There is no God: It was but in his Heart, it was but a thin film of a thought, that scarce arrived at the form of a Conception; yet see how this hath influence into his Life; *they are corrupt, they have done abominable works, there is none that doth good.* O beware therefore that you never entertain a thought in the leastwise derogatory to the *infinite Glory of Heaven*; doubting, or unworthy thoughts of *Heaven*, will insensibly make you careless in your Endeavours after it: Be therefore firm and unshaken in this belief, That *Heavenly Glory* is unsearchable, That *Heavenly Riches* are invaluable; yea, believe that whatever belongs to *Heaven* is before and beyond all that is here below; the more the *Eye*, though but of an *historical Faith*, discovers and sees of these things, the more will the *Hand* labour and be diligent in the obtaining of them.

Secondly, Another reason why Men do not labour after this Heavenly Treasure, is, *because they are not throughly convinced that they stand in need of this* Heavenly Treasure: They say with the Church,

Church, *Revel.* 3. 17. *That they are rich and encreased in goods, and stand in need of nothing; and know not that they are poor, and wretched, and miserable, and blind, and naked.* They know it not, and therefore they care not for looking after this Heavenly Treasure; they do not see their need of Grace to sanctifie them, their need of Mercy to justifie them, their need of the Promises to support them, and their need of Christ to save them: Who is it that cries out, they are undone, eternally undone without these things? Who is it that is sensible of these things? They think a little of these things will go far, and what they have already is enough: and it is altogether as hard to make these Men discontented with the poverty of their Spiritual Condition, as it is to make them contented with the abundance and fulness of their Temporal Condition. O that Men were but once awakened to see the necessity that they stand in of this Heavenly Treasure: But how should they be awakened? Consider,

First, *The great Cost and Expence you must be at if you will be saved.* It is true, if you resolve to perish, as poor as now you are, yet you are too rich a Prey for the *Devil*; but if you intend *Happiness* and your own *Salvation*, you must have a large and rich Stock to trade withal; a poor and beggarly Professor will never set up in Christianity: no, *Salvation* is a costly Thing; there are many powerful Corruptions must be subdued, many divine Graces must be acted, many holy Duties must be performed; and what have you to bear out all this Charge with? See that Expression, *Titus* 3. v. 8. *That they be careful to maintain good works.* Such good Works he means as are conducible to Salvation, to maintain such good Works is so great a Charge, as will begger all the ability of Nature, if you have not a *Heavenly Treasure* to defray it; you cannot by the power of Nature and all natural Endowments maintain good Works: Are they able to act *Faith*, and *Love*, and *Patience*, and *Humility*, and *Self-denial.* I know it is both easie and pleasant to think and hope you shall be saved: but sit down first,

first, and consider what it will cost you, can your present Stock carry you through *good and evil Report*, through *Reproaches and Afflictions*? Will it carry you through all? if not, will you yet say, *You are rich and encreased in goods, and stand in need of nothing?* Be convinced therefore that you are poor and insufficient Creatures, and that you stand in need of abundance of Supply from this *Heavenly Treasure*, to discharge this Cost and Expences that you must be at if ever you will be saved,

Secondly, *Consider also the desperate Debts you have contracted with the Justice of God, and the deep Arrears you are run into with the Wrath and Vengeance of God; and how do you think to clear your Account without a vast and infinite* Treasure *to defray it.* Suppose God should take every Sinner this Day before him by the Throat, and say to him, *Wretch, pay me what thou owest me,* I will give thee no longer time, pay me, or rot eternally in Prison. Pay thee, Lord, why, what is that I owe thee? Why,

First, *Thou oweſt me huge and vaſt Sums for all the temporal Mercies thou enjoyeſt.* Thou vaunteſt it in the World as though none were ſo great as thou art; yea, but thou haſt paid for nothing that thou haſt, here is ſo much upon the account for thy Eſtate, and ſo much for Credit and Reputation, ſo much for Protection and Preſervation, yea, for thy Life and Soul, yea, thou oweſt me for all; pay me now for all theſe, yea, and the utmoſt Farthing too for all theſe Debts, or elſe lie for ever in Hell. O that worldly-minded Men would but ſeriouſly conſider, that there is none of the good Things that they now enjoy that are upon free-coſt; there muſt and will certainly come an after Reckoning, and then perhaps they will ſay, it is one of the worſt Bargains they made in their whole lives, when they were content to grow rich, when this after Reckoning comes and God will call them to pay for all the Mercies and Enjoyments that he lent them.

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And secondly, *Thou owest God for many thousands of Sins and Provocations against him, which thou must make recompence and satisfaction for:* And therefore Sins are called Debts; *forgive us our Debts.* And how many thousand Talents art thou thus indebted to God; every Sin is a Talent of Lead for its weight to sink the Soul deep into *Hell*; but it is a Talent of Gold for its Price and Satisfaction; God's Law is transgressed, and how canst thou recompence it? his Wrath is provoked, and how canst thou atone it? thy Soul is forfeited to endless Torments, and how canst thou redeem it? *The redemption of the Soul is precious, and it ceaseth for ever.* Tell me now, *O Sinner*, art thou rich enough in thy self to discharge all these Debts? Canst thou pay God to the full for every Mercy thou hast received? Canst thou satisfie him to the full for every Sin thou hast committed? Dost thou think still now that thou hast no need of a *Treasure* to discharge all these? Possibly by this time thou art convinced thou standst in need of a *Treasure*; but it may be thou thinkest there is none rich enough to do all this: Truly there

is none but the Treaſure of the *infinite Merit of Chriſt*, who for thoſe that believe on him hath paid off all their Score; that neither God's Mercies, nor yet their own Sins ſhall ever be charged upon them to their condemnation; they can plead, Lord, here is a full Price, the precious Blood of thine own Son; it was indeed thine own free Grace that beſtowed Him upon us, who is ſuch a boundleſs Treaſure; but being inſtated in that, we do no longer deſire to deal with thee upon terms of Grace, but upon moſt ſevere, rigorous, and ſtrict Juſtice; what Mercies we have had they were purchaſed for us by this Price; what Sins we have committed, they were ſatisfied for us by this Expiation: and therefore we ſtand acquitted in Law. Thus may thoſe that have a part in this *Heavenly Treaſure*, make up their Accounts with a great deal of Confidence: when others that have nothing to diſcharge their Debts withal, ſhall be caſt into Priſon, whence they ſhall never return. Be convinced therefore of the abſolute need and neceſſity that you ſtand in of this Heavenly Treaſure.

Thirdly,

3ly, *Another reason why no more labour after this* Heavenly Treasure, *is, because there are so few men that are willing to go upon trust.* Truly the Riches of a Child of God are in believing, in trusting, and therefore we have that Expression, *Jam.* 2. 5. *The poor of this world rich in faith.* Now to be rich in Faith onely, the World counts a fantastick kind of Riches, they had rather be rich in present Possessions, they know not the mystery of growing rich by believing, and having nothing: Now the People of God go on trust for their Treasure, and that two ways.

First, *Their Treasures are invisible,* in 2 Cor. 4. v. 18. *We look not at the things that are seen, but at the things that are not seen.* The greatest part of what a Christian doth enjoy, lies in Invisibles, in the Love of God, in interest in him, in Communion and Fellowship with him, in the actings of Faith, and dependance upon him. Now tell an earthly carnal Man of such a *Treasure* as this is, he wonders where lies the Glory and Excellency of it; he sees not God, nor Christ, he sees not that sweet Communion,

nion, & intercourſe that there is betwixt God and the Soul; the Things of the World he ſees, the Pomp, and Glory, and Splendour of the Earth, theſe are *Objects* of his Senſe, they are ſenſible Things: and therefore theſe are Things that do affect him, but he prizes not inviſible Things, becauſe out of ſight, out of mind.

Secondly, *Their Treaſure is not only inviſible, but future, it is to come:* It is but little that a Saint enjoys for the preſent, his great Eſtate lies in Hope and in Reverſion; now he lives it may be upon Glimpſes and half Smiles, and very reſented Communications of God unto his Soul: he hath only enough to make him to know what that Inheritance is that he expects; and were it not that his Faith tells him ſometimes how rich and glorious it is, truly he could not live and ſubſiſt upon his preſent Incomes: Now there is a body of Sin and Death that keeps him low and mean in his actual Enjoyments; theſe keep in nonage, and bar him from the poſſeſſion of his Eſtate; yea, but when this old man dies, then there falls to him a large and glorious Inheritance, then he is in-

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ſtated into the preſent poſſeſſion of all his Hopes, and then he can live as much by ſight and ſenſe, as the men of the World now do. Now this doth not affect earthly men, they have ſomewhat for the preſent, and they care not for the future; the World is in their hands, but Heaven is afar off; Eternity is looked upon by them as it is that which ſhall never end, ſo it ſhall never begin with them; and ſo fooliſh Creatures, while they are pleaſing themſelves with empty Enjoyments here below, Eternity comes upon them unexpected, and they unprovided for it: and that's a third Reaſon.

Fourthly, *Few Men are willing to come up to the price of this Heavenly Treaſure.* Why, what is the price, you will ſay? Truly it is nothing leſs than all, *Matth.* 13. 46. where our Saviour ſpeaking of the wiſe Merchant, ſays, *That when he had found the Pearl of great price, he went and ſold all that he had, and bought it.* Now though hereby is not required actual renouncing of all, but only a diſpoſition of Heart to part with all, when they ſtand either in competition with, or oppoſition to theſe Heavenly Things; though

though this only be required: yet men's Affections are ſo glued to the World, and the Follies and Vanities here below, that they count this a hard Bargain, and they had rather forgo God, and Chriſt, and the great and glorious Things of Eternity; than to buy them at ſo dear a rate, as to be willing to part with them all for Heavenly Things.

You ſee now what hinders Men from making Heavenly Things their *Treaſure*; beware now that theſe Things be not charged upon you as your practical Errour at the laſt Day: Let me tell you, it will be ſad and dreadful for you to ſee poor deſpicable Saints let in to the full poſſeſſion of this *Treaſure*, which here they believed, and hoped, and longed for; and you your ſelves for cleaving to theſe vain and worldly Enjoyments, to be ſhut out in eternal Torments; what Horrour and Dread will this cauſe within you? Thus much for the firſt Branch of this Exhortation, Labour to get theſe Heavenly Things to be your Treaſure.

Secondly,

Secondly, The other branch is, *Never reſt ſatisfied, without a full aſſurance, that this Heavenly Treaſure is yours; that you have a ſhare in it, and a right to it.* Conſider,

Firſt, *Without this Aſſurance you can never live comfortably*; for though it be ſufficient for your eternal Safety and Security, that God is your Treaſure, and your exceeding great Reward; yet it will not be ſufficient for your preſent Comfort, unleſs you know and apprehend him ſo to be.

And then Secondly, *Without this Aſſurance you can never live generouſly, and as it becomes a Chriſtian:* That is, you cannot live above the World without it, not above the Fears and Flatteries; above the Frowns and Fawnings of the World, unleſs you have aſſurance that God is your Treaſure. A Chriſtian that knows God is his Portion, he can do thus, he can rejoyce in Tribulation, and triumph in Afflictions, and live ſplendidly upon his God, though all the things of this World fail him. In *Habbak.*

bak. 3. 17. *Though the fig-tree ſhould not bloſſom, neither fruit be in the vine, the labour of the olive ſhould fail; though the flock ſhould be cut off from the fold, and there ſhould be no herd in the ſtall:* what then? muſt not he languiſh and periſh with other men too? no: *yet will I rejoyce in the Lord, and joy in the God of my ſalvation.* What is the reaſon there is ſo much baſe compliance, and cringing, and ſervileneſs to every humour of Men, but only becauſe Men have no Aſſurance of any Treaſure, but what may be taken from them by Men? I need not tell you what Times we are now fallen into; they are perilous Times, wherein nothing is worth the making ſure; nay, indeed nothing can poſſibly be made ſure: We ſee changes and viciſſitudes upon every thing, and therefore make that ſure that alone can be made ſure, and that is God and Heavenly and ſpiritual Things: and then, *Though the earth be removed, and the mountains hurled into the midſt of the ſea; though the waters roar, and the mountains ſhake; yet God will be our refuge and ſtrength, a very preſent help in time of trouble,* Pſal. 46. 1, 2, 3.

Now

Now to those that have had this full Assurance, I shall only speak two words briefly.

1. *Live upon your Treasure, by Faith fetch in Supplies from it for all your Exigences and Necessities*; yea, live at a far higher rate than what the men of the World can do, that so they may be convinced, that the poorest Christian hath greater sufficiency in himself than all the World besides; that the World may be convinced, that a Christian hath more in God than the greatest Worldling can have in all his Worldly Possessions.

2. *Take heed of wasting and spending this Treasure.* Indeed, the main Stock cannot nor shall not be spent; yet take heed of diminishing the Heap, be still adding rather than wasting of it; truly Sin will both waste your Treasure, and blot your Evidences, and darken that knowledge and assurance that you have that this Treasure is yours.

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I have but one word more, and that is, to exhort you to lay up your *Earthly Treasures in Heaven*; you cannot lay them up in a safer place.

But you will say, *How may that be done?*

Why, if you lay them out for the honour and glory of God, and in his Service, you shall thereby lay them up in Heaven; this is the way to carry Earth to Heaven, yea, to make Earthly Comforts and Enjoyments to tend upon you farther than the Grave. We say commonly, *These things will go no farther than the grave with us, there we must part with them*; no, lay up these Earthly things in Heaven, by employing them for the honour and glory of God, and they shall and will go farther with you than the Grave; and though you brought nothing with you into the World, yet you shall carry them out of the World with you. See that, *Rev.* 13. 14. *Their works follow them*, they enter into Heaven with them. And *Matt.* 16. 19. *Make your selves friends of*

the

the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. Mammon of unrighteousness, that is, Earthly Enjoyments, so called because usually abused to unrighteousness. *Make you friends of them*; that is, so lay them out for the glory of God, and the good of others; *that when you fail*, that is, when you dye, you may be received into *everlasting habitations*, that is, into everlasting Glory.

And thus I have finished this Subject of laying up Treasure in Heaven. The Lord make what hath been spoken profitable to your Souls.

A SERMON ON THE Nativity OF *Our Lord Jesus Christ:*

Preach'd on *Christmas*-Day,

ON

St. *LUKE* ii. 13, 14.

By *EZEKIEL HOPKINS*,
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12.

A

SERMON

On the Nativity of

Our Lord Jesus Christ.

LUKE ii. 13, 14.

And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth Peace, Good-will towards men.

IN this Chapter we have a most wonderful History of the *Nativity* of the Son of God; and it is described both by the mean entertainment that *Earth*, and the glorious attendance that *Heaven* afforded him.

His own appearance was but deſpicable, but the appearance of his Retinue was moſt magnificent and aſtoniſhing. He that was the *Ancient of Days*, became an helpleſs *Infant*. He that was the *Light of the Sun*, comes into the World in the *Darkneſs of the Night*. He who came that he might lay us in the Boſom of the Father, is himſelf laid in the Manger of a Stable. The Inn is full, and *Joſeph* the Carpenter, and *Mary*, though *big with God*, muſt take up with a *Stable*, and lay her Bleſſed burthen among Beaſts and Horſes, far more hoſpitable than their Owners: But though he be meanly welcomed on *Earth*, yet *Heaven* makes abundant amends for all: a company of induſtrious *Shepherds* lying all night in the Fields by their Flocks, while they are watching their *Sheep*, they themſelves find their own *Shepherd*: whilſt they thought of no Apparition, but of ſome ravenous Beaſts to devour their *Herd*; an *Angel* is winged away with ſo great ſwiftneſs, that he ſcatters light round about the place, and tells them of the *Birth of Chriſt*; but then he bids them ſearch for him in a ſtrange place, telling them, They ſhould find the Lord of Life and Glory in an *Inn*, and a

ſtrange

strange circumstance, that an holy *Angel* should call the shameful debasement of the King of Heaven *Tydings of great Joy*, and make it the matter of his *Jubilee*, and triumph upon the delivery of his Message! The Text tells us, *There was with the Angel a multitude of the heavenly host*; that is, of *Angels*, those *Heavenly Courtiers*, leaving the glorious Palace of Heaven; as well they might, when their King lay here below. And then they second him with this joyful acclamation, *Glory to God in the highest, and on earth Peace and Good-will towards men.*

In these words there is contained whatsoever God or Man can desire: What *Jotham*, in the Parable, spake concerning the *Vine*, *Judg.* 9. 13. is certainly true of this Text, *It cheereth God and Man.* God knoweth no higher design than his own Glory, and Christ coming into the World was for the accomplishment of that; and Man can desire no greater Happiness than what follows, *Peace* and *Good-will*; and both these are born into the World together with Christ. Now, by this *Peace on Earth*, may be meant either mutually from Men to Men, that upon Christ's

Birth Men ſhould be at peace one with another. So Hiſtory informs us, That about this time *Janus*'s *Temple* was ſhut up, and the whole World was at *peace*. *Florus* the *Roman Hiſtorian* records, That then there was either a *peace* or *truce* in the whole World: And indeed, it was but fit that War ſhould ceaſe, when the *Prince of Peace* was born. Or elſe it may be meant of Peace and Good-will from GOD to Man. Now *Peace* is not ſo much as *Good-will*, for where there are not open Acts of Hoſtility, yet there may be ſecret Grudges and Diſpleaſure. All Sinners ſtand in a double ſtate of diſtance to God; the one of oppoſition and defiance, the other of alienation and eſtrangement. Peace deſtroys the one, and Good-will the other. And in the Text God by his *Angel* proclaims both to the World, *Peace* to *reconcile them*, and *Good-will* to *endear them*, and both in the *Lord Jeſus Chriſt*. And ſo accordingly let us take notice,

I. By whom this Heavenly Anthem is ſung.

II. What are the Contents of it.

For

For the first; It is said, That *an innumerable company of the Heavenly Host praised God.* And we may well wonder what should occasion such mighty Expressions of Joy in those Blessed Spirits. Is it a time of *Joy*, when the Great God is introducing himself into our Flesh; when he is *abasing* himself to *Dust* and *Ashes*; when the *Infinite God* is retiring, and *shrinking up himself into a small Worm?* Is it a time of Joy with them, when the brightness of the *Deity* (from whose Reflections only they borrow all their shining and lustre) is now eclipsed in a frail Body. Strange, that they should make this *Day* of *Heavens Humiliation*; their Festival and Day of Thanksgiving! Yet possibly we may give a threefold account of it.

1. *The holy Angels rejoyced at the birth of Christ, because it gave them occasion to testifie their deepest humility and subjection.* To be subject to Christ whilst he sate upon the Throne of his Kingdom, arrayed with unapproachable Light, comptrolling all the Powers of Heaven with a beck, it was no more than his dreadful Majesty and his Infinite Glory exacted from

from them: but to be ſubject to him in a *Cratch*, as well as on the *Throne*, when he had, as it were, hid his Beams, and made himſelf recluſe in the human Nature; for the Angels are ſubject to him whenas the Apoſtle ſpeaks, *Heb.* 2. 8. *We ſee not yet all things put under him*: This was not Obedience only, but in a ſenſe it was a Condeſcenſion. Some of the *Schoolmen*, thoſe buſie Pryers into all the Secrets of Heaven, think that *Pride* which tumbled the *Apoſtate Angels* out of Heaven, was their diſdaining to ſerve Chriſt in his ſtate of exinanition and abaſement, which they then by *Revelation* knew would certainly come to paſs in the fulneſs of time; and that the reſt of their fellow-*Angels* preſerved their ſtation, by profeſſing their cheerful willingneſs to be common Servants to the *Mediator*, when he himſelf ſhould appear in the form of a Servant. Now in the time of their Tryal, their *King*, whoſe infinite Eſſence gilds all the Univerſe, doth now lye houſed in a *Stable*, cradled in a *Manger*; there he lyes under all the Diſhonours of Men, obſcure in his Birth, and ſhortly muſt be expoſed to Hardſhips, to the Aſſaults of the Devil, to buffetings and cruel ſcourgings,

gings, and at laſt die as a *Malefactor*. This is that *Stone of ſtumbling* which hath long lain in the way both of the *Jews* and *Gentiles*; this is the Scandal of the *Croſs* which their Pride would never ſtoop to: This is the *fooliſhneſs* of the *Goſpel* wich the Wiſdom of the *World* did deride. What? for God to command them to *believe* in ſuch a contemptible Perſon as *Jeſus of Nazareth*: What were this but to deſtroy their Reaſon, that he might ſave their Souls. They ſcorn to own him in his *meanneſs* for their *Saviour*, whom yet the *Glorious Angels* ſcorn not to own even in his *meanneſs*, for their *Lord* and *King*; and therefore we find how ready they are to wait upon him in the greateſt inſtance of his *abaſement*. When he was in the *Wilderneſs* among howling Beaſts, tempted by the *Devil*, that *Roaring Lion*, it is ſaid, then *Angels miniſtred unto him*, Matth. 4. 11. When he was in an *Agony*, and the heavy ſenſe of *God's Wrath* ſqueezed from him large Drops of *bloody Sweat*, an *Angel*, it is ſaid, *ſtrengthned him*, Luke 22. 43. And now the time is come, wherein they may expreſs their Fidelity and Obedience in the loweſt eſtate of their *Lord*.

And

And this is the first Reason, why the *holy Angels* rejoyced at the *Birth of Christ*, because now they have an Opportunity of expressing their Humility and Subjection to their *Lord* and *King*.

Secondly, *The Angels rejoyced at the Birth of Christ, because the Confirmation of that Blessed Estate of Grace and Glory wherein they now stand, depended upon his Incarnation.* God upon Christ's undertaking the great Work of his *Mediatorship*, made over to him the whole World, as it were, by *Deed of Gift*, Matth. 28. 18. *All power* (saith Christ) *is given to me in Heaven and in Earth.* The Government of all Creatures is laid upon his Shoulders: And therefore if there be so great a multitude of *Holy Angels* preserved in their blissful state beyond all danger of Apostasie, it must onely be ascribed to *Christ* as *God-Man*. Hence he is styled, *Col.* 2. 10. *The head of all principality and power.* They are Members of Christ as well as we are; they are united to him by *Love*, as we are by *Faith*; they are part of the Church of Christ as well as we; they are Glorified Saints triumph-

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ing in Heaven, we militant on Earth, and aspiring thither, *Ephes.* 1 10. It is said, *God gathers together in one all things in Christ, both which are in Heaven, and which are on Earth, even in him.* We and they are sheltered together under the same Vail of Christ's Flesh: And as the Saints on Earth derive from Christ the Grace of Perseverance, which keeps them from drawing back to Perdition; so also do the Angels in Heaven. Once when the great God hurled the *Apostate Spirits* down into the *burning Lake*, their own Wills were then *mutable*, and their Estate too; they might have conspired in the same Rebellion, and partaked of the same Destruction; but that (it is probable) the *Mediator* interposed to secure and confirm them, and therefore they rejoyced at the *Birth of Christ*, wherein they saw the *Godhead* actually united to the Humane Nature, since the *Merit* of this *Union* long before that prevailed for their happy perseverance.

Thirdly,

Thirdly, *The holy Angels rejoyced at the Birth of Christ, from the fragrant desire they have of Man's Salvation.* Many Thrones in Heaven are vacant, God hath expelled thence many Legions of *Devils*: And it is the fancy of some, That the number of those who shall be saved, is equal to the number of the *fallen Angels*, as if they were appointed by God to succeed in their Places and Dignities. Now the *Angels* have an earnest desire to have these Rooms filled, and to have more Members added to their *Heavenly Corporation*. Hence we find *Luke* 15. 10. *There is joy in the presence of the Angels of God over one Sinner that repents.* The news of a Sinner's Conversion is entertained with Applause, it makes a Festival in Heaven, that now there is made another *Man* a *free Denizen* of that *Holy City*: And if they thus rejoyce at the Conversion of a Sinner, needs must they rejoyce at the *Incarnation of a Saviour*, since this is the Root and Foundation of our Conversion, of our Hope, and of all our Happiness. Thus you see the Reasons why the *Holy Angels* rejoyced so exceedingly at the *Birth of Christ*.

Christ. That is the *first Particular* propounded, by whom this Joy is proclaimed, namely, *A multitude of the Heavenly Hoſt.* I might likewiſe have added, That the *Angels* rejoyced at the *Birth of Chriſt*, becauſe there is laid in it the great and wonderful Deſign of *God's Glory*: but that falls into the *Second General*, and that is, What this *Angelical Song* contains in it? It is ſet down in three moſt amiable and excellent Things, *Glory*, *Peace*, and *Good-Will*, which are here applied to their ſeveral *Objects*; *Glory to God*, *Peace on Earth*, and *Good-Will towards Men.*

To begin with the Firſt, *God's Glory*; now God's Glory is of two ſorts, *Eſſential*, and *Declarative*; God's Eſſential Glory, it is nothing elſe but the *Infinite Perfections of his own Nature*; it is a Conſtellation of all his *unconceiveable Attributes*, of *Wiſdom*, *Power*, *Holineſs*, and the like, into his own ever bleſſed *Eſſence*: And thus God was from all Eternity, before ever there was Creature made to admire him, he was infinitely *Glorious* in himſelf.

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2ly, There is the *Declarative Glory of God*, which is nothing else but that visible Splendour and Lustre which reflects from the *Essential Glory*, upon the notice and intimation that the Creatures have of it. Thus we are said, *to give Glory to God*; not that we can contribute any thing to him, and set any Jewels in his Crown, which did not shine there before; but when we observe and admire those *bright Corruscations* of his *Attributes*, which appear in several ways that God takes to express them: Then we Glorifie God, when we admire those Strictures of God's *Essential Glory*, which appear in his *Attributes*. So here when the *Angel* Sung, *Glory to God in the highest*; the meaning is, Let Heaven and Earth behold with Admiration, and acknowledge those *Attributes* of God, which now shine forth in the *Incarnation of his Son*.

From the Words thus opened, let me observe; that,

Doct.

Doct. *The abasing Nativity of Jesus Christ, is the highest Advancement of God's Glory.*

This is a strange *Riddle* to Humane Reason, which is apt to judge it a most prepostrous course for God to raise his Glory out of the Humiliation and Abasement, yea out of the very Ruines of his Son. What if God had thrown open the Gates of Heaven, and given all the World a Prospect into that Heavenly and Glorious Palace, there to have seen the Throne of Majesty, and his glittering Attendants, *Ten thousand flaming Spirits ready to execute his Will; Cherubims and Seraphims flying as swift as Lightning within those boundless Roofs:* Would not this have been more expressive of God's Glory, than thus to cloister it up and immure the *Deity* in *Clay*; to expose Him who was God, to the Miseries of wretched Man, to an ignoble and cursed Death. The *Cratch* in which he lay, and the *Cross* on which he hung, were not high Places of any Glorious appearance.

Thus may Carnal Reaſon urge upon this ſcore: the *Apoſtle* in 1 *Tim.* 3. 16. ſpeaking of the *Incarnation of Chriſt*, calls it the *Myſtery of Godlineſs*. It is a *Riddle*, and a myſterious one, not only how it ſhould be, that the Eternal and Infinite God ſhould unite himſelf in oneneſs of Perſon with frail and deſpicable Fleſh: It is not only a Wonder *How*, but *Why* it ſhould be done. Now to give you ſome account of this, I ſhall briefly in a few Particulars ſhew you how much Glory to God redounds hereby.

Firſt, *In the Birth of Chriſt, God glorified the Riches of his Infinite Wiſdom.* This was a Contrivance that would never have entered into the Hearts either of *Men* or *Angels*. Heaven at this very Day ſtands aſtoniſhed at it; *Angels* are continually looking into it, and confeſs their Underſtandings infinitely too ſhort to fathom it, 1 *Cor.* 1. 24. Chriſt is called the *Wiſdom of God*. He is firſt the *Eſſential Wiſdom of God*, as he is the Second Perſon of the *ever-bleſſed Trinity*. He is the *Intellectual Word* that was in the beginning with God,

God, and was also *God himself*. He was likewise the *Declarative Wisdom of God*, as Mediator, *God-Man*, united in one Person. Let us a little put the difficult Case concerning *Man's Salvation*, that withal we may see whether it was not *Infinite Wisdom*. *Justice* and *Mercy* laying their different Claims for *sinful Man*, *Severe Justice* pleads the *Law* and the *Curse*, by which the Souls of Sinners are forfeited to *Vengeance*; therefore challengeth the Malefactors, and is ready to drag them away to Execution. *Mercy* interposeth, and pleads, That if the rigorous Demands of *Justice* be heard, it must lie an obscure and an unregarded *Attribute* in God's Essence for ever: It alone must be excluded, when all the rest had their share and portion; the Case is infinitely difficult; *Call a Bench of Angels* to debate the Case: When all is said, we find no way to accommodate this Difference; it is beyond their reach, how to satisfie *Justice* in the punishment of Sinners, and yet to gratifie *Mercy* in their Pardon. Here now in this gravelling Case, is the *Wonderful Wisdom of God* seen, *Justice* demands that *Man* should Die; saith *God*, My *Son* shall become

Man, and die under thy hands: Seize upon him and purſue him, through all the *Plagues* and *Curſes* that my *Law* threatens, only there ſatisfie thy ſelf on the Surety; my *Mercy* ſhall forgive and ſave the Principal. Think what a Shout and Applauſe *Heaven* gave at the Deciſion of this great Controverſie. O, the *Infiniteneſs* of thy *Wiſdom*, that couldſt contrive Means to reconcile ſuch different Intereſts, and twiſt thy *Glory* with them both. O, its delightful for Reaſon to loſe it ſelf in ſuch a divine Meditation; for it is an unfordable Deep for the Soul to enter into: it utterly ſwallows up all our Apprehenſions: We never find our ſelves at ſuch a raviſhing Ecſtaſie of Loſs, as when we trace out the Intrigues and admirable ways of our Recovery.

Secondly, *The Birth of Chriſt glorified the Almighty Power of God.* It was his *Infinite Power* that ſpread abroad the Heavens, that poized the Earth in the midſt of the Air; and it would be a glorious expreſſion of Power, if God ſhould draw up this Globe of the Earth to the Heavens; or if he ſhould let down the Conclave of Heaven to Earth:

Earth: This God hath done in the miraculous *Birth of Christ*, he hath joyned *Heaven* and *Earth* together, he hath made an inseparable Union between them, he hath caused Heaven and Earth to meet in the midway; He hath raised *Earth* to *Heaven*, and stooped *Heaven* to *Earth*. It is an Effect of the *Almighty Power of God*, to unite himself to *Humane Nature*, to *frail Flesh*: this was to put forth his *Power* onely, to make himself weak. Is it not *Almighty Power*, that the infinite unconceiveable *Godhead* should unite to it self *Dust* and *Ashes*, and be so closely united that it should grow into one and the same Person; the Glory of God's Power is hereby exceedingly advanced.

Thirdly, *By the Birth of Christ, God glorified the Severity of his Justice.* His Son must rather take flesh and die, than that this *Attribute* should remain unsatisfied.

And so strict was God, that when he found but the Imputation of Sin upon his Son, *Justice* Arrests him; and indeed by this course the *Justice* of God was more fully satisfied, than if it had seized upon the Offenders themselves:

for they are but finite, and cannot bear the utmoſt ſeverity and infliction of *Divine Wrath and Vengeance.* This the Son of God can and hath done, who by virtue of the *Divine Nature* underwent it all, and came triumphantly from under it all. So that God glorified the *Attribute* of his *Juſtice* more by ſending *Jeſus Chriſt* into the World, to undergo the Execution of that Wrath that was due to Sinners, than if he had taken particular Vengeance upon Sinners, and ſent away every Soul of them to *Hell.*

Fourthly, *By the Birth of Chriſt the* Truth *and* Veracity *of God is eminently glorified*, by fulfilling many *Promiſes* and *Predictions* which were made concerning the ſending of Chriſt into the World: That *primitive Promiſe*, Gen. 3. *That the Seed of the Woman ſhould break the Serpent's head*, which lay for many Ages latent under *Types* and *Figures*, at the *Birth of Chriſt* it broke forth into accompliſhment; All thoſe *Prophecies*, all thoſe *Ceremonial Reſemblances*, which through the over-ſhadowing of the *Holy Ghoſt* went big with a *Saviour*: Now they had gone out their full time,

were

were safely delivered, and the *Veracity* of God gave them all their expected Issue in his Birth: So we have it, *Gal.* 4. 4. *But when the fulness of time was come, God sent forth his Son*, &c.

Fifthly, I might add, That *hereby the Infinite Love and Pity of God is eminently glorified:* But this falling into another part of my Text, *God's Good-will towards Men*, I shall make a transition thither, and leave this Consideration, of the *Glory that God acquires to himself by the Incarnation of his Son Christ*, under these Particulars.

And so I shall proceed to the *Infinite Love* and *Good-will* that God hath shewn towards *Men*. Now I am entering upon a *Theam* enough to puzzle and nonplus not only our Expressions, but our Apprehensions too; not only our Apprehensions, but even our Admiration it self. But, O Lord! we can neither keep silence, nor speak out thy *Love*; it is so Great and so Infinite, that it arrests our Thoughts, and cramps our Tongues, and leaves us no Relief, but that expression of the Apostle; *O the depth of the Riches both of the Wisdom and Knowledge of God*, &c. Rom. 11. 33.

O the boundleſs Dimenſions of the *Love of God*, which paſſeth knowledge. If the *Angels* that ſang this Song; *Peace on Earth, Good-will towards Men*, ſhould themſelves be queſtioned, how *great Good-will*, even they muſt faulter and ſtammer in it, they are continually prying into it, and there is infinitely more in it than they have ſeen, and yet they ſee infinitely more than they can relate. And what do we here then this Day? What is it that I attempt, or you expect? Haſt home therefore, O Chriſtians, yield up your ſelves to be ſwallowed up with the Thoughts and Meditations of that which we cannot comprehend. And that I may give you ſome Hints for your Meditations to fix on, I ſhall endeavour to illuſtrate the *Great and Infinite Love of God in ſending Chriſt into the World*, from theſe Conſiderations: Firſt,

From

From
1. *The Person that was sent.*
2. *The manner and circumstances of this sending.*
3. *The Persons to whom he was sent.*
4. *The unspeakable Benefits that do redound to Men by this free Gift of God.*

In all these, *God's Good-will towards Men* is admirably Glorious, as I shall demonstrate to you.

First, If you consider the *Person sent*; this will exalt the *Goodness of God* towards us: And who is it? Is he an *Angel?* Truly, if he were, herein *Divine Love* doth infinitely advance it self, that God should spare one of his own *Retinue* from his Attendance on him, to give such a glorious Servant as an *Angel* is, for the Redemption of such a rebellious Worm as *Man!* But who is not astonished! It was not an *Angel*, but the *LORD* of *Angels*; not a *Servant*, but a *Son*, is by the Father himself pluck'd from his own Bosom, and sent with this Message; *Hast, hast to the Earth, for there are thousands of sinful and*

and wretched Creatures, ſinning themſelves to Hell, and muſt for ever fall under the ſtrokes of my dreadful Juſtice; ſtep thou between them and it, receive thou my Wrath thy ſelf, do thou ſatisfie my Juſtice, and die thou thy ſelf to ſave them.

When God tried *Abraham*'s Obedience, he aggravates his Command by many piercing words, that muſt needs go to the Heart of a tender Father, *Geneſ.* 22. 2. *Take now thy Son, thine onely Son whom thou loveſt, and get thee into the Land of* Moriah, *and offer up there for a Burnt-Offering upon one of the Mountains that I will ſhew thee*, &c. This heightned *Abraham*'s *Obedience*, that notwithſtanding all theſe Aggravations, yet he was willing to Sacrifice his beloved Son upon God's Command. Truly, in the very ſame manner, God heightens and illuſtrates his own Love towards us; He takes his Son, his only Son, the Son of his *Eternal Love*, and delights and offers him up as a Sacrifice for the Sins of Men: And this greatly extols the *Love of God.* That,

Firſt,

First, God lay under no neceſſity of *Saving us at all:* As nothing accrued to him by our Happineſs, ſo nothing could have been diminiſhed from his *Eſſential Glory*, by our *Eternal Miſery.*

Secondly, But as ſome affirm, God lay under no neceſſity of *Saving us* in ſo chargeable a manner, by the *Death of his Son*, but that he might have freed us from *Death* by the *abſolute Prerogative* of his *pardoning Grace and Mercy*, without ſhedding of the *Blood of Chriſt*. And do you think in Heaven we ſhould ever have complained for want of Love in God to us, though he had brought us thither at a cheaper Rate than now he doth; but this, though it might have been ſufficient for our *Salvation*, yet was it not ſufficient for *God's Deſign*, in the manifeſtation of the *Riches* and *Glory* of his great Love to us; and therefore God will not go the ſavingeſt way to work, in compaſſing of our *Salvation*; but that way which ſhall be moſt for the inhancing of his Love to us.

Is

Is it not greater Love in God towards us to part with Chriſt out of Heaven, to break and bruiſe him, to make his *Soul an Offering for Sin*, and his *Blood a Ranſom for Sinners*; than if he had only, without any further Circumſtances, beckened us up to Heaven?

This therefore muſt be the Method, *Divine Wiſdom* will take, becauſe *Divine Love* dictates it to be the moſt advantagious to commend his *Love* to Sinners. *O, the ſupererogating Mercy of God*, that is not only contented to do what is barely ſufficient for our *Salvation*, but over and above adds what may be moſt expreſſive of his own Love and Affections to us, *John* 3. 16. *God ſo loved the world*, &c. God ſo loved the World. How? What, ſo as to Save it onely? No, but he ſo loved it, as he gave his onely begotten Son to Save it. *What, thy Son Lord, thine onely Son! Why, the deſtruction of the whole World is not a thing ſo conſiderable, as one Sigh, one Groan, one Tear, or one Drop of Blood from that onely Son of thine, whom thou gaveſt to Save the World.* But however, God is reſolved notwithſtanding, that not only a Sigh, Groan, or Tear; but

but the Life of his Son also shall go, rather as a manifestation of his Love to Sinners, than for any absolute antecedent necessity of such a *Sacrifice*: and that is one thing wherein this *Love* and *Good-will* of God to Men appears, in that he gave them his onely Son out of his own Bosom for their Salvation.

Secondly, Consider *the Manner and Circumstances of Christ's coming into the World*; and then also it will appear further, That there is in God an *Infinite Love and Good-will towards Men*. And here I shall treat of these two Things:

1. *That Christ was sent as from the Father freely.*
2. *And, as to Himself, ignominiously.*

And both these do contribute much to the Exalting of the *Infinite Love of God* towards fallen Man.

First,

First, *God's Love is exalted, in that he ſent his onely Son freely.* If *Men* and *Devils* had joyned their Forces, and made an Aſſault upon Heaven; yet they could never have plucked the Son of God's Love from his Eternal Embraces. That World which he had given to Chriſt, which afterwards had power to Aſſault, Kill, and Crucifie him: yet before he was given, they had no power to bring him into the World. But God thinks it not enough, that this great Gift comes from him freely, and without compulſion; but he puts it a ſtrain higher, and he gives *Chriſt* freely to us.

First, *Freely in oppoſition to all deſert*; not only without, but againſt all merit and deſert in us.

Certainly *Man* could no more merit *Chriſt* out of *Heaven*, than he could have merited *Heaven* without *Chriſt*.

When God out of his *Infinite Wiſdom* foreſaw that we would deſpiſe and reject his Son; firſt, ſpill his *Blood*, and then trample upon it: Did he ſo hate his Son, as to account this Demeanour of ours meritorious of him? Since we cannot

cannot merit the leaſt good, how then could we merit ſo great a *Gift* as *Chriſt?* Nay, which is more to the Glory of *God's free Good-will*, he beſtowed *Chriſt* upon us, not only without any merit of ours; but without any merit of his alſo. It is *Free Grace* that endows us with any *Spiritual*, with any *Eternal Bleſſing*. *Free Grace* doth Sanctifie our Hearts, and Save our Souls. Yet all this *Chriſt* hath *purchaſed* for us by the *Price of his own Death*: He is the *Merit of Eternal Salvation for us*; yet it is *Free Grace* in beſtowing it upon us. God will have a *Price* paid him down for all other things of leſs value, that he may thereby ſet forth his own *Bounty*, in parting with the *greateſt Gift*, his *own Son*, without Price; *Chriſt* merited all other things for us, but the greateſt of all he never merited for us, that is, *himſelf*. God hath put *Heaven* and *Glory*, and the *everlaſting enjoyment of himſelf* upon *Sale*, as it were, that ſo this *great Gift of his Son* may appear truly *eſtimable*, and his *Bounty abſolute* and *infinite*: but though he gives all things beſides *Chriſt*, upon the account of *Chriſt's Merits*, yet he gives *Chriſt* freely without any intervening Merit.

Secondly,

Secondly, *God's Love is free in the Gift of Chriſt, in that he prevents not only our Deſerts, but our Deſires.* Begging of Alms takes not off from the Charity and Bounty of the *Donor*; yet God is not willing to have his *Bounty* ſo much *foreſtalled*, as our requeſting of it. As for the good things of *Grace* and *Glory*, the moſt importunate Suiters are uſually the beſt Speeders. *Ask, and you ſhall receive; ſeek, and you ſhall find; knock, and it ſhall be opened:* But in the giving of Chriſt to the World, *He was found of them that ſought him not.* And in all this was the Deſign of *Love*, laid in the *Heart* of God from all Eternity, before ever there were either *Prayers* or *Tongues* to utter them. This was a Deſign of Infinite Contrivance, that could never enter into our Hearts, or the Hearts of *Angels* to conceive it, that it ſhould be poſſible; and what we could not conceive in our Thoughts and Hearts, we could not beg with our Mouths: But God out of his own Goodwill to us, prevents both our *Works* and our *Words*; both the *Merit of our Hands*, and the *Requeſts of our Mouths*, and freely beſtows his *own Son* to be our *Saviour*,

viour, without either our deserving, or desiring of him.

Secondly, *As Christ was given freely, in respect of God; so very* ignominiously *in respect of himself.* And this inhanceth the exceeding Greatness of the Love of God towards us; He was degraded in his *Birth* persecuted in his *Life*, and accursed in his *Death*: And that he should thus deal with the Son of his Love; that he should abase and afflict him, onely to shew his Love to us: it seems at the first blush to intimate, That God preferred such Worms as we are, before the Son of his Bosom.

And here let us first consider, *Christ in his Birth*; and here, What was it to be born of the *Royal Line and Stock of* David; but that Family was now fallen and grown to decay, when the *Heir Apparent* of that *Royal Family*, was *Joseph*, who was forced for the sustaining of his Life to turn *Mechanick*; yet this Family he chooseth to be a Member of, not when it was Victorious and Triumphant, but when it was sunk low, and did expire: He also chooseth out

a mean poor *Virgin* to become his Mother; ſhe is thought but a fit Match for a Carpenter: and when ſhe is grown big with him too, that is not without ſome ſuſpicion; and when ſhe was in Travail, none did ſo much regard the Entreaties of *Joſeph*, nor the Groans and Pangs of *Mary*, as to afford her a better Room than a *Stable*, where ſhe her ſelf was both *Mother* and *Nurſe*, and inſtead of a *Cradle*, rocked *Chriſt* in a *Manger*; and though her Heart yearned, yet ſhe had no ſofter Pillow to lay under him, than Straw or Hay. Nor,

Seeondly, *Doth his Life repair the meanneſs of his Birth:* No, He is a *Man of Sorrows, acquainted with Griefs* from firſt to laſt; He becomes ſubject to his Parents, he puts himſelf under the dominion of his own Creatures; He follows his Father's Occupation, *Mark* 6. 3. *Is not this the Carpenter?* As in ſcorn they ſaid, *He that formed the Heavens and the Earth, learns himſelf to make Houſes.* There was nothing of outward Pomp or Grandeur in his Life; *Iſa.* 53. 2. *He hath no form nor comelineſs, and when we ſhall ſee him, there is no beauty*

beauty that we should desire him, saith the *Prophet*. He was maintained by the *Alms* of a few poor well-disposed Women; tempted by the *Devil*, persecuted by the *Jews*, betrayed by his own *Followers*. This was the course of his *Life*. And,

Thirdly, Then if you consider his *Death*, that was *shameful*, *bloody*, and *accursed*: We see him on the *Cross* hanging on the soarness of his Hands and Feet; We see him pierced to the Heart by a *Ruffian Souldier*; We see him crowned with *Thorns*, and the *precious Blood* trickling from the *Head*, to meet those other Rivers that were running from his *Side* and *Feet*: We see him forsaken of his *Disciples*; and what is more, we hear him complaining of being forsaken of God too. *O blessed Saviour! what Eyes can refrain from weeping? what Heart from bleeding? Is this the entertainment that the World gives to thee the dearest Pledge that God hath or can send? Is this thy welcom to it? Is this thy departure out of it? Shall we mock and scourge, crucifie, pierce, and murder thee? And wilt thou by all these Out-*

rages committed againſt thy ſelf, accompliſh our Salvation? O victorious Love! that can pardon when abuſed, and exalt us by being abaſed, glorifie us by being deſpiſed? Yet God will have it ſo, that his *Good-will* may be commended by the Affronts, and by the Indignities that peeviſh *Mankind* puts upon it.

Thirdly, *The infinite Good-will of God, in ſending Jeſus Chriſt into the World, appears to be glorious and great, if you conſider the Perſons to whom he was ſent.* The fallen *Angels* ſtood in as much need of a *Saviour*, as we, and *Chriſt* was as well able to *ſave them*, as to *ſave us*; and they would have ſerved God with more inlarged Capacities than we can poſſibly do: but however, as ſoon as thoſe *Glorious Spirits* ſinned, God threw them down to *Hell*, where they are ſhackled up in Chains of maſſie Darkneſs for ever, never to have any Releaſe: *O moſt dreadful Severity towards them! O unſpeakable Love towards us!* God paſſeth by the *Angels*, and recovers vile *Mankind*, and raiſeth them up out of the Duſt, that they might fill up thoſe void places of the *Angels*, that

that left their *first station.* This is that which makes the *Devil* rage, and this is that which makes that *Old Serpent* to gnaw his Tongue with anguish, that he should be cast down from Heaven like Lightning, and such vile Worms as Men are advanced to his Place and Honour. Truly, nothing puts a greater Accent upon *Love*, than when it is laid out upon those which are most unworthy, with a purpose thereby to make them worthy.

Thus is the *Love of God* in sending *Christ* expressed; he comes and finds us *unworthy*, and he comes that he might make us *worthy.* Now here,

First consider, *This Love is pitched upon loathsom and deformed Creatures, that so it might make them comely and beautiful.* And this advanceth the *free Love of God*, in sending *Christ* into the World. You may see an elegant Comparison of *Man* in the state of Nature, *Ezek.* 16, 5, 6. where the *Prophet* compares him to a *poor forsaken Infant, swathed in his own black and clottered Blood, all raw and ulcerated, cast into the open Field, helpless for its weakness, and loathsom for its de-*

formity, whose very Mouth was choaked up in the filth in which it wallows. This is the very *Emblem* of that Condition that we our selves are in, in our *natural* and *unregenerate state*; we were cast out to the loathing of our *persons*, and we had rolled our selves in our own *filth*, and *impotent*, that we cannot help our selves; so choaked up with our own blood, that we cannot ask it of God. A *leprous person* that sucks his own Sores, and hath nothing to feed on but the Corruption that issues thence, is not a more ruthful and a more piteous Spectacle than a Man is by *nature* in his *unregenerate condition*, whose *Soul* is all *Wounds* and *Bruises*, and *putrefied Sores*, and our *Food* nothing else but *rottenness* and *stench* that breaks out from us.

Thus I have represented a sad and wretched *Spectacle* before your Eyes. Whose *Bowels* would not *yearn* to read this Description that the *Prophet* makes, and which I have briefly opened to you. Why now is there any thing of Amiableness or Loveliness in such an *Object* as this is, that God should part with his Son out of his own Bosom;

Boſom; yet ſaith God in the Eighth Verſe, *Now when I paſſed by thee, and looked upon thee; behold, thy time was the time of love, and I ſpread my skirt over thee, and covered thy nakedneſs: and then I waſhed thee with water, yea, I throughly waſhed away thy blood from thee.* Nay further, our Condition was ſuch as the *Prophet Iſaiah* deſcribes it to be, *Iſa.* 1. 6. *From the ſoal of the foot, even unto the head, there is no ſoundneſs,* &c. *but wounds and bruiſes, and putrefying ſores.* Sores that deformed us, ſores that would have deſtroyed us. Now that God ſhould ſend his *bleſſed* and *well-beloved Son,* the *Lord Jeſus Chriſt,* to bind up and cure, nay to kiſs the Sores of ſuch deformed Creatures as we are, doth not this ſpeak his *infinite Love* to us?

Secondly, *This Love is not only pitched upon deformed Creatures, but alſo upon froward, peeviſh, and rebellious Creatures.* Of all things in the World, nothing ſooner provokes God's Will, than a ſlighting, and contempt of Love: Now God foreſaw how Men would ſlight his Son, yet notwithſtanding he ſends him; *He came to his own, and his own received him*

not. I might enlarge in the Hiſtory of our *Provocations*, *Affronts*, and *Injuries*; all which God foreſaw out of his own *Infinite Wiſdom*: and yet notwithſtanding all, his *Good-will* prevailed to ſend *Jeſus Chriſt*, whom he knew would be ſcorned and rejected by them to whom he was ſent.

Fourthly and laſtly, I might be large in illuſtrating *this Good-will of God, in ſending* Jeſus Chriſt *into the World, is drawn from thoſe many great Benefits that by* Chriſt's *coming, we are made partakers of.* Should I inſtance in Temporal Things, that would be an abatement to this Love of God to us, and the Purchace of Chriſt, whereby we receive *Pardon of Sin, Reconciliation of our Perſons, Acceptation with God, Sanctification, Adoption, hope of Glory here, and poſſeſſion of Glory hereafter*: All in and through Jeſus Chriſt. But I ſhall not inſiſt upon theſe, but proceed to make ſome ſhort Application.

Uſe, You have heard ſomewhat, (though infinitely ſhort) of the *Good-will of God*, in ſending *Jeſus Chriſt* into the World: Do not you believe it to

be

be true? Why else do you Solemnize this as a *Day of Joy*? Well then beware that you do not frustrate *God's Good-will* towards you, in giving Christ to you, by your Debaucheries and Profaneness on this *good Day*, which you Celebrate as a Memorial of that great Gift. Believe it, (and it's sad to consider;) As *Christ's Birth* hath been the cause of the Salvation of many a Soul; so it may be feared that *Christmas* hath been the Damnation of many a Soul: what through *Rioting*, *Drunkenness*, *Revelling*, *Gaming*, and such like Excesses, the Name of Christ hath been greatly dishonoured, under a pretence of honouring his *Birth*. I have heard a Story of a *Turkish Ambassadour* long residing in one of the greatest Courts in *Christendom*; when he returned home to his Master, he was by him examined, what Customs the *Christians* observe? He made this Answer; That for *Twelve Days* in the Year, all the *Christians* ran mad. His Observation was but too true, and too much to the disparagement of the *Christian Religion*: And we may well question, whether there be not more Wickedness committed in many

many places these *Twelve Days*, than in the other *Twelve Months* after. What, Sirs, do you think that Christ came into the World only to give you an occasion to Eat unto Gluttony, and to Drink unto Drunkenness? Are not these some of the Sins which he came into the World to destroy? and will you make his coming into the World to Patronize them? Observe then a Day, but take the *Apostle's* Direction; *He that observeth a Day, let him observe it to the Lord.* It is his Rule to observe it with a holy Heart, with spiritual Meditation, with heavenly Affections. This is the onely way to reap the Benefit of *God's Good-will*, in sending *Christ* into the World, and this is the onely way to ascribe *Glory to God* for his *Good-will* towards *Men.*

THE

THE Blessedness OF Them that Dye in the Lord.

A DISCOURSE ON *Revelations* XIV. 13.

By *EZEKIEL HOPKINS*,
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THE Bleſſedneſs OF Them that dye in the Lord.

REV. xiv. 13.

And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which dye in the Lord, from henceforth; yea, ſaith the ſpirit, that they may reſt from their labours, and their works do follow them.

NATURE hath impreſſed in us ſuch horrid and dreadful notions of *Death*, and repreſented its Viſage ſo wan and ghaſtly, that though nothing is more certain than that we muſt all dye, yet nothing

nothing is more difficult than to perſwade Men to dye willingly. The *Philoſophers* ranſack'd the whole Magazine of Reaſon, and have put into our Hands all the Weapons that may help to embolden us to encounter this *King of Terrors*; yet, by their great Preparations, inſtead of diminiſhing its Dread, have made it appear more fearful: And indeed, whatſoever ſpecious Arguments Reaſon can produce, they are rather for Pomp than for Uſe. There is not any thing in the ſage *Philoſophers* for the *contempt of Death*, that they offer to the World, but if rationally examined, will prove no ſolid ground of Peace in a dying hour: All that is inculcated by them, is either concerning the neceſſity of Dying, or freedom by it from the Care and Trouble of this Life; or laſtly, the Hope of a future Reward. Now, what is it to tell us, that *Death* is the common Lot of all; and that every compounded Being hath thoſe fatal Principles in it that will certainly work its diſſolution; and therefore it becomes the Reaſon and Spirits of Men to entertain the Fate under which they fall, with a Conſtancy unmovable? Alas! what Comfort is this, ſeeing the inevitable-

neſs

neſs is a thing that renders it ſo terrible; whereas that Freedom it gives us from the Cares and Troubles of this Life, is but like the change of a *Fever* into a *Lethargy*, that brings ſuch a gloomy quietneſs, wherein, as there is no ſenſe of Torment, neither is there of Eaſe? Indeed, what they ſpeak of a future Reward is dry, or mean and ſordid, in compariſon of that ſolid Joy that God hath promiſed to us in his Word; yet could Reaſon alone make our Right to it certain and evident, it would be a ſtrong ſupport againſt the Fear of *Death*, and a ſoveraign Antidote againſt its invenom'd Sting: But Reaſon hath prepared places of Puniſhment as well as Bliſs: And beſides, the Conſciences of all Men have diſcover'd to them that Guilt, of which their Reaſon can never diſcover an expiation; and ſo, inſtead of arming them againſt the Fear of *Death*, Reaſon redoubleth its Terrors, by proving us Tranſgreſſors of the Law of Nature.

You ſee then, that the beſt Support which *Reaſon* can give, is not Death-proof. The laſt Encounter that all muſt

muſt maintain againſt that laſt Enemy, is too rough and boiſterous for ſuch Arguments as theſe to make good. If Mens Conſolations are no better, it will fare with them as with cunning *Fencers* in a confuſed *Battel*, that will ſoon put by all their artificial Deſigns. Indeed, that which can make Men meet *Death* with undaunted boldneſs, muſt be ſomething below Reaſon, Raſhneſs, or Human Boldneſs; and ſomething above *Reaſon*, as Divine Grace and Revelation. Therefore our Bleſſed Apoſtle ſeeing the Calamities, Perſecutions, and Martyrdoms that befel the Church, that as it was planted by the Blood of Chriſt, ſo it was to be encreaſed by the Blood of his own Members, that he might encourage them with unſhaken reſolution to encounter with their many *Deaths*; he fetcheth not his Arguments from the faint and gloomy Diſcourſes of *Reaſon*, but from the infallible Teſtimony of *Divine Revelation*, *I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which dye in the Lord.* But leſt this ſhould be challenged by all, and ſo made a Bleſſing as univerſal as their Mortality, the *Apoſtle*

ſtle enters a *Caveat* againſt the moſt part of the World, and limits this Bleſſing to them that *dye in the Lord*; that is, either to thoſe that *dye for the Lord*, (and ſo the Phraſe may import ſuffering Martyrdom for the Name and Profeſſion of Chriſt) and wade through their own Blood to that Heaven which the Lord hath opened to them by His. Or elſe they who dye in the true Faith of Chriſt, united to him as Members of his Body-myſtical. And indeed, if we conſider the Terrors of a *Natural Death*, but much more the Terrors of *Martyrdom*, it is no more but needful to have the Bleſſing ſpoken of under ſuch a doleful ſtate, confirmed to us by the Teſtimony of a Heavenly Voice. Think of the ſevere Preparations of dying and languiſhing Diſeaſes, the reflect toſſings, Fire in the Spirits, inceſſant Groans, and the echoing back again from weeping Friends, the quivering Limbs, diſtorted Eyes, fallen Jaws, the Agonies of the Soul, and the working of it ſelf from the Earth oppreſſing of it, and darting it ſelf from under the Body by which it is faſtened to the Earth. Think what it is, after ſo many diſorders of the Soul

engaging themſelves, being taken from its deareſt Companion, the earthly part left by Death as a Spectacle to its deareſt Relations, and to be by them delivered up as a Prey to the ſtink of Worms and Rottenneſs. Would any one believe, that ſuch a ſtate as this is to be bleſſed, without a voice from Heaven aſſuring of it? Thoſe whom God highly honours, every Limb of whoſe Body is a Scene of a Tragedy, upon whom the enraged Perſecutors have made an Experiment of their Wit in new-found Cruelties, when it lay all mangled and weltering in its own gore, under the moſt exquiſite Torments that Men could entail; would you think them in a bleſſed condition? Why, as their Sufferings were beyond what Human Nature could bear; ſo alſo was their Support from thoſe ſtrong Conſolations of God, (let down into their Souls, whereby they tired out their Tormenters, deſpiſing Death, not accepting of Deliverance, through the aſſurance of an Heavenly Revelation) beyond the apprehenſions of Human Reaſon.

This

This Bleſſing of theirs is branched out in two particulars:

I. *Reſt from their Labours.*
II. *Their Works do follow them.*

I. To begin with the firſt, their *Reſt from their Labours.*

1. *They reſt from the Turmoils and Vexations of this Life.* This life is nothing but a huddle of Buſineſs, a ſwarm of Employments, having more of the Sting than the Honey in it. If we be rich in the World, this makes us ſpread wider, and ſtand the fairer mark for Trouble. If we are in a high degree in the World, that only ſatisfies our Intereſt, and gives every Croſs and Affliction an advantage to wound us in many concernments. If we are mean and low, as it expoſeth us to the Contempt and Injury of others; ſo it engageth us to reſcue our ſelves from their preſſures and power, and by our Sweat and Pains we loſe the Comforts of Life, only to gain the Conveniences of it. Even thoſe petty inconſiderable Enjoyments, that

are but for the bare ſuſtentation of Life, cauſe ſuch Care and Trouble, ſuch aking Hearts and weary Heads, that they turn our Bread into Stones, and our Fiſh into Scorpions. If we have much Buſineſs in the World, our Calling becomes a Temptation and a Burthen to us: If we have none, we become Burthens to our ſelves and others. God hath wrought Vexation upon every condition, if Providence create not Trouble for us, our own Folly will. We all, like *Spiders*, ſpend our Time and Care to weave a Webb out of our own Bowels; and we ſpend more to get a Prey, than that Prey, when taken, will again repay us. If any Flaw be in our Deſigns, if any Croſs that intervenes doth break them, then they become Vexation and a Diſcontent unto us. Thus hath Man made himſelf a *Drudge* to that over which God hath made him a *Lord*. The Sweat of *Adam*'s Brow ſtreams along with us, and the Curſe with it; and though we toyl in the World, yet it brings forth nothing but *Thorns* and *Bryars* that pierce us through with many Sorrows: but *Death* will ſhortly lay us to Bed in our Graves, where

where (as *Job* ſpeaks) *the weary are at reſt*, *Job* 3. 17. and all our Cares, Sorrows, and Troubles will vaniſh as ſoon as our Heads touch that Pillow: *There is no work, no device in the grave, whither thou art going*; that is a deep repoſe and ſweet retirement, where we ſhall have none of the Afflictions nor Troubles of this Life to interrupt us. And the Soul being regardleſs of the poor Concernments here in its paſſage to Heaven, ſhakes off from its Wings that Mire and Dirt wherewith it was clogged here in converſing with Earthly things, and aſſociates it ſelf with a whole Ring of *Angels*, *Patriarchs*, *Saints*, and *the Spirits of juſt men made perfect*, and there keeps an eternal Feſtival.

2. *They reſt from all the Sorrows and Sufferings of this Life.* What is our Life, but a Bubble? our Sighs are the Air, and our Tears the Water that make it. The firſt poſſeſſion which we take of the World is by crying; and there is nothing we hold by a ſurer Tenure than our Grief. Tears are the Inheritance of our Eyes; either our Sufferings or our Sins call for them: and no-

thing can *dry them* up but the Duſt of the *Grave*. Sometimes we loſe our dear Friends and Relations, the *Tribute* we owe to their *Memories* muſt be paid down by *Tears*. Sometimes their ungodly Practices torment us, when by their Debaucheries they haſt their own Intereſt in our Hopes. Sometimes compaſſion to other mens Sufferings calls for our Sorrow, as if we had not Grief enough in our own Bowels, but we muſt call for *Foreign Succours* to augment them. Our many Diſeaſes waſte us, and our grinding Pains break us, and indeed they were more intolerable, but that they haſten on that *Death* that will put a *period to all our Miſeries*. We ſhall not then concern our ſelves in our *groans* for the loſs of our dear Friends, nor for the evil courſes or calamities of others. It concerns us nothing then what *ſtinking breath* blaſts our good Name, nor what *unworthy foot* treads upon our Grave: *Here* a little Pain moleſts us, *There* whole Limbs ſometimes fall down and crumble into Duſt, without diſturbing that *quiet Reſt* that buries all the Sorrows of this Life in a profound oblivion; and our Souls ſhall aſcend to that place of

per-

perfect Joy, where neither Sorrow nor Suffering durſt yet appear.

3. *They ſhall reſt from the Labours that a corrupt and ſinful Heart put them to.* And this is that which indeed makes it ſuch a bleſſed Reſt, where our *Corruptions* ſhall at once ceaſe to act, and ceaſe to be. The only thing that makes God's Commands and Services ſo difficult and grievous, is the *Remainder of Sin* that ſtill cleaves to us, that both *deadens* our *Hearts* to what is good, and makes us averſe to it. But *Death* will ſhortly give us Reſt from theſe.

Firſt, *We ſhall reſt from all the Labours that we take with a heavy and dull Heart in the ways of God.* We ſtand in need now of much *Quickening Grace* to act and excite theſe lumps of Lead that lye in our Breaſts: We are continually tugging at them to get them a little further, and raiſe them up a little higher towards Heaven. And it is the great diſquietment of our Lives that we find theſe Hearts of ours ſo heartleſs and liſtleſs to what is holy and ſpiritual: but it will not be long e're we ſhall *reſt from this*

labour. We are now like Birds of heavy bodies, that are too weighty for their Wings, that when they would be ſoaring towards *Heaven*, can but run fluttering up and down upon the ſurface of the Earth: yet theſe *Earthly Cloggs* ſhall ſhortly drop off, we ſhall be all Wing-free from that *dulneſs*, *diſtraction*, and *wearineſs* that now afflicts us: when your *Affections* ſhall be always intent, and not languiſhing, always *burning* and not *waſting*; and every motion of your Souls ſhall ſhoot themſelves to God as quick as *Lightning*, and yet as conſtant as the *Sun-beams*. You that are out-ſtript by the weakeſt Chriſtian here, ſhall there be able to keep pace with the *Angels* themſelves.

Secondly, *We ſhall reſt from the Labours we take with an averſe and oppoſite Heart*. There is that reluctancy in the carnal part to what is *holy* and *ſpiritual*, that we cannot bring our ſelves to the performance of Duty without much *Grief* and *Conflict*, the *Fleſh* luſting againſt the *Spirit*, and the *Spirit* againſt the *Fleſh*: And when God calls for ſpiritual Thoughts and holy Affections, the cor-

corruption of our fleſhly Hearts ſends up noiſome Vapors that corrupt and infect the Good we do: This is that which makes the Work toylſome, but it ſhall not be long e're that which hinders ſhall be removed; and, though we are now under a ſad neceſſity of ſinning: ſo then we ſhall be under a bleſſed neceſſity of ſerving God, and find no more trouble therein than we do in thoſe Actions that we cannot but do. This is that Reſt which we ſhall ſhortly enjoy from the Turmoils and Vexations of this Life; a Reſt from the Sorrows and Sufferings of this Life; a Reſt from the Labours that a corrupt Heart puts us to.

Now, that this Reſt might not ſeem only to be a meer negative thing, a meer dedolency and freedom from Pain and Labour, ſuch as a meer Beaſt enjoys, and far from being that conſummated Bleſſing which thoſe that *dye in the Lord* enjoy, my Text ſubjoins, *their works ſhall follow them.* Now, this may be underſtood firſt of the Works themſelves, *they follow* them to Heaven, and are there performed by them in Glory, the ſame Works end in Earth, and enter into Heaven with them: as they were performed here *weakly* and *imperfectly*, ſo there

there they ſhall be performed with a moſt abſolute perfection: Therefore whatever hath been ſpoken of this Reſt, it muſt not be underſtood as if the glorified *Saints* and *Angels* were unactive, and enjoyed in Heaven only a *long Vacation*, and lying down to *reſt upon ſweet flowry Banks* in pleaſant ſhadowy *Groves*, and without Fear and Care laughed away an *Eternity*. No, no, their Reſt is *operative*, they are continually bleſſing and praiſing of God, and aſcribing *Honour* and *Glory* to him that ſits upon the Throne, and to the Lamb for ever and ever, continually beholding and admiring God, rejoycing in him, and in one another's mutual Happineſs. This is that Work of Heaven that ſhall never grow toylſome nor grievous to them.

II. *Their works ſhall follow them*; that is, the Reward of their Works. This is ſo great, *that neither eye hath ſeen, nor ear hath heard, neither hath it enter'd into the heart of man to conceive, what the Lord hath prepared for thoſe that love him.* If *Paul* was now to preach to you, and encourage you againſt the *Fear* of *Death*, from the conſideration of that Infinite

Glory

Glory and Reward that is laid up for them after Death.

Poſſibly you would expect that he who had ſuffered a Tranſlation ſhould at his return make ſome relation of it, diſcovering to you what the *Riches* and *Glory* of that place was: And yet when he purpoſely relates this his Voyage in the *other World*, he tells us no more than this, That he *was caught up into Paradiſe, and that he heard Words unutterable, that it is not lawful for a man to utter*, 2 *Cor.* 12. 4, to the 11. Verſe. It is ſo great, that it cannot be fully known till it be fully enjoyed.

The Scripture ſeems to labour for Expreſſions to ſet forth the *greatneſs* of it; it is called *a remaining Reſt, inacceſſible Light, freſh and overflowing Pleaſures, an incorruptible Inheritance, a Kingdom that cannot be ſhaken.* To ſpeak thus in general of that Heavenly Glory, would be more accommodate to the greatneſs of the Subject; but yet it would be more encouragement and ſatisfaction to treat of it in particular, ſo far as our Conceptions will reach to it. Now this unſpeakable Happineſs doth *chiefly* conſiſt in theſe things.

Firſt,

Firſt, *In the immediate Viſion and Fruition of God, the Soul's chiefeſt and moſt ſatisfying good.* God is now to us the Spring-head of our Mercies and Comforts; but we lie below at the fall of the Spring, and draw Refreſhments from him, onely through the Conduit-Pipes of Providences and Ordinances, and live upon ſecond-hand Enjoyments: but in Heaven we ſhall lie cloſe to the Fountain it ſelf, and ſhall drink in Divine Communications, as they flow immediately from God, without having them deadened and flattened in the conveyance. Now we behold God through a Glaſs darkly, in Heaven we *ſhall ſee him face to face, and know him as we are known.* And if it cauſeth now ſuch Raptures of Joy in us, when God ſometimes darts in but half a Glance of his Eye upon the Soul; O then within what bounds can our Joy contain it ſelf, when we ſhall conſtantly fix our Eyes upon him, and ſtedfaſtly behold his Face, that Face from which the moſt *Glorious Angels*, as conſcious of their own unworthineſs to behold, do cover and vail their own. Now when God gives us ſome Glorious Diſcoveries of himſelf, we are ready to faint and melt

melt down under them. Certainly in Heaven, when we ſhall lie under the Glorious Rays of the *Deity*, beating ſo fully upon us; It is ſo great, that there were no living there, did not the ſame God ſtrengthen as well as fill our Capacities. This is that *Beatifical Viſion*, that *Heaven of Heavens*, that *Glory* wherein the *Angels* are ſatisfied in the ſight of; wherein God ſhall beſtow upon us a *clearer Eye* than that of *Faith*, and be always preſent with us in a nearer way than that of Comfort.

Secondly, *The Happineſs of Heaven conſiſteth in the Society that the Saints converſe with for ever:* And they are *Holy Angels*, and the *Spirits of juſt men made perfect*. Here on Earth the *Angels* are given for our *Guardians*, in *Heaven* for our *Companions*. And though we are the *Adopted*, and they the *natural Children of God's great Family*, yet ſhall they rejoyce with us, that we who were Strangers, are taken in to be Heirs with them of that Eſtate of which their rebellious Brethren were diſinherited. As for the *Glorified Saints*, what numerous Troops of *Apoſtles*, *Prophets*, and *holy Martyrs* ſhall we converſe with, and poſſibly know them all by Name.

Name. The *Diſciples* at the *Transfiguration* of Chriſt, knew *Moſes* and *Elias*, and poſſibly it was by Revelation; and ſo it may be in Heaven.

Thirdly, *The Happineſs of Heaven conſiſts in the work that we ſhall be there employed in to Eternity. Their Works ſhall follow them*, and they ſhall follow them as part of their Reward. Now on Earth we look upon the Works of Holineſs as our Task and Burthen, yet in Heaven we ſhall look upon them as our Joy. *Delight* ſprings only from two things, the one is the proportionableneſs of the *Object* to our *Capacities*; the other is the proportionableneſs of *Actions* to our *Faculties*. Now this proportion is the moſt exact in Heaven, therefore *there* is the chiefeſt Delight. Now in Heaven our *Capacities* ſhall become heavenly and ſpiritual, and therefore only ſpiritual and heavenly objects ſuit with and delight our Faculties. It ſhall be then as natural to us to do the Will of God, as now it is to the moſt wicked Sinner to diſobey him: And indeed the *quality* of the Work that we ſhall there do, is ſuch as muſt needs affect us with infinite Delight. Here on Earth God calls a Chriſtian to the ſevere Duties of *Mortification*,

fication, *Self-denyal*, and *taking up the Croſs*; but the Works of Heaven they are all ſmooth, conſiſting only in theſe two things, *Love*, and *expreſſion of Love and Praiſe*; this is the Work of Heaven. Here an *Angel* ſings to a *Saint*, and there a *Saint* to an *Angel*, *Bleſſing, and honour, and glory, and power be to him that ſits on the throne, and to the Lamb for ever and ever*: All joyning in one common Quire and heavenly Echoing, and ſinging *Hallelujahs* to Eternity.

Fourthly, *The Saints Happineſs conſiſts in that additional Glory that ſhall for ever reſt upon their Bodies.* And this ſhall certainly follow them, though God take a Day for the payment of it. This is it which makes them compleat; this they ſhall have alſo in the *Great Day*, as a reward of their Works. Now here, though the expectation of this Glory be much more comfortable than the enquiry into it can be certain; yet becauſe divers things are generally granted, and piouſly believed, I ſhall briefly propound them to you. The Glory of the *Body* in Heaven is held generally to conſiſt in theſe things:

1. In its *Integrity*.
2. *Spirituality* of it.

First,

Firſt, *It ſhall be raiſed an entire perfect Body.* Every Member ſhall become ſuch as may be moſt ſerviceable to the uſe of the *Soul*, and as it may be moſt capable of the acceſs of Glory; and tho' many of them loſe their Offices, yet ſtill they retain their Places. When we ſhall be diſcharged from the Neceſſities of Life, our Members ſhall be diſcharged from thoſe troubleſom Offices, yet ſhall they not therefore ceaſe to be neceſſary, tho' they are diſcharged of their Offices, yet they are reſerved for the *Judge*'s Sentence; they ſhall be then free from all the conſequences of Sin, and from all the fore-runners of Death that here we are incident unto from all outward Decays, Aches, Weakneſſes, from Pain and Diſeaſes, Corruptions and Diſtempers; they are *ſown in corruption, they are raiſed in incorruption; they are ſown in weakneſs, but they are raiſed in power; ſown in diſhonor, & raiſed in glory,* 1 *Cor.* 15. latter end. And therefore as *Tertullian* ſpeaks, *If God ſhould not raiſe men entire, then He ſhould not raiſe them up from the dead; for, if any part be not raiſed, we are as to that part ſtill dead.* And therefore God raiſeth them up entirely and fully from thoſe Decays we are here ſubject to.

Se-

Secondly, *The Glory of the Body conſiſts chiefly in its Spirituality.* Not that our Bodies ſhall be changed into ſpiritual Subſtances, but only they ſhall be endowed with ſpiritual Qualities, and they are three.

(1.) *The Bodies of the Saints in Heaven ſhall ſhine with a bright and dazling light; they ſhall ſhine as the brightneſs of the firmament, and as the ſtars, for ever and ever, Dan.* 12. 3. And this it's thought ſhall proceed from its approximation to God and immediate communion with him. As *Moſes*'s Face by long converſing with God did ſo ſhine, that the *Iſraelites* were dazled ſo, as they could not behold him. And partly this will be from the radiancy of the Souls Glory, that being ſo great, will then diffuſe and ſpill it ſelf abroad upon the Body. A cheerful Heart makes a cheerful Countenance; and truly a glorious Soul will put a Glory upon the Body alſo, which ſhall then be made more capable to receive every impreſſion from the Soul.

(2.) *The Body ſhall be endowed with Impaſſibility,* neither ſubject to Decays within, nor Injuries without; nor ſtand in any need of thoſe ſupports of Reſt,

Sleep, and Food, whereby they are ſuſtained in Life.

Thirdly, *They ſhall be endowed with wonderful Agility*, moving to and fro, and they will command without any difficulty or wearineſs, poſſibly they ſhall be able to keep pace with the *Angels* themſelves in their motion: And indeed this Agility is but requiſite in ſo ſpacious a place as Heaven. Why now, if we add to theſe the regulation of the Affections, and the perfect operation of the Senſes, the corporal ſight of the Body of Jeſus Chriſt, which we may bodily approach, and with *Thomas* put our Hands into the print of the Nails, and our Fingers into his ſide; by this we may well conclude, that our Souls cannot well conceive what our Bodies ſhall be then.

Thus I have given you, as it were, a Map of the Heavenly *Canaan*: but as it is with other Maps, ſo it is here, every thing is repreſented much leſs, and far ſhort of what it is in reality; but it will be no great miſtake when we come to Heaven, if we find things far more and better than they were repreſented.

Uſe 1. If then they that dye in the Lord have ſuch an ample Reward to follow them, *This ſhould firſt engage them*

to

to a holy Life. Think you that thoſe which ſpend their time in lofty Vanity and impertinent ſinful Pleaſures in this World, can have any other but a doleful Cataſtrophe? What Works have they to follow them, but ſuch as will drag them down to Torments? Think you then that a parting Prayer, a ſlight *Lord have mercy*, when you are juſt going out of the World, that theſe will be judged enough to break through the numberleſs crowd of your Sins, and waft your Souls over into everlaſting Bleſſedneſs. Believe it, ſuch as hath been your firſt, ſuch ſhall be your final ſtate. Hazard not therefore your precious and immortal Souls upon the treacherous Reſolutions of a *Sick-bed*; and think not that a charitable *Legacy* will compound with God for a ſinful Life. The way to Heaven will be ſo obſtructed by your former Guilt, that theſe your late Good Works cannot follow you: Then a man reſigns up his Soul with confidence into the Hands of God; when he can reflect upon a well-ſpent Life, and appeal to God with *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth and ſincerity, and done that which is righteous in thy ſight.* All other things will be but

miſerable Comforts in a dying hour, and will then vaniſh and diſappear. The *Rich man*'s Bags will not *follow* him to the Tribunal, to bribe his impartial Judge; nor the *Honourable man*'s Greatneſs give him a more favourable Audience at the laſt Judgment: nor ſhall the *Orator*'s Eloquence then *follow* him, to cover over a bad Cauſe; but he ſhall certainly miſcarry, if he hath not made ſure of a more powerful *Advocate* to plead for him.

Theſe things will leave the poor Soul in its *greateſt Agonies* and *Deſpair*, and then it will appear, That deſpiſed Holineſs and ſlighted Piety will be the only ſure Companions that will ſtick to us, even then, when Riches, and Learning, and all that is idoliz'd by the World, will prove nothing but Witneſſes of our Guilt and Condemnation.

Uſe 2. *This may comfort us againſt the Death of our Friends, whom we know lived by us piouſly and righteouſly*, deſiring to pleaſe God in all things, and teſtifying the truth and ſoundneſs of their Faith in Chriſt by their Good works. If *ſuch Men* be not *bleſſed*, then God created all Mankind to dye accurſed; but if they be *bleſſed*, and bleſſed with *Eternal Reſt*

and

and an *Unconceivable Reward:* What mean then theſe ſad Hearts and wet Eyes? What do theſe Tears evidence, but that you think them miſerable, or elſe your ſelves ſo? for their ſtate is ſo infinitely glorious, that they are preferred to be *Kings*, and *Favourites* of the *King of kings*, where they *flow* in Pleaſures and Eternal Raptures, which they inceſſantly enjoy; and had you any intereſt in their advancement, it would change your Affections of Grief and Sorrow for them into ſweet Exultation and Admiration of their Joy and Triumph. Think you, that after they have taſted of thoſe *Rivers of Pleaſure at the right hand of God*, that ever they would be content to return to you again? or that God ſhould condemn them to live longer in this World? And when you, who in their Life-time atteſted your love to them by the ſweet harmony and conſpiring of your Affections with theirs, mourning when they mourned, and rejoycing when they rejoyced; what a *Soleciſm of Friendſhip* is it for you to *weep* now, when they *ſing* and *ſhout* for joy; and to have your Eyes *blubber'd* with Tears, when God hath *wiped away* all Tears from theirs? Is it your own Loſs

you

you lament, becauſe they are taken from you, *with whom*, nay, *for whom* you would *willingly* have dyed, and given up your ſelves to the Death? Even this is but the effect of *Self-love*, and ſhews, that you are more concern'd in your own Contentment than in their Glory; and that you might enjoy them your ſelves, you would keep them from their near and intimate enjoyment of God. Can you not for a *while* diſpenſe with their abſence for their advantage, and make up the Comfort you want in their Preſence, by the Comfort you have in the Aſſurance of their Happineſs. What our Saviour ſaith to his *Diſciples*, in *John* 14. 28. that may I ſay to you, *If you love them, you will rejoyce, becauſe they are gone to their Father*: and this ſeparation, by this abſence of theirs, is but for a ſhort time. Do you but tread the Paths of their Example, and follow their Tract, and as their Works went before them to Heaven, ſo yours ſhall follow you; *where* you ſhall reſt from all your *Sorrows* and *Troubles*, *where* no *Affliction* nor *Diſcontentment* ſhall overcaſt your *perfect Joy*; *where* without fear of another ſeparation you ſhall be ſatisfied in the

the enjoyment of one another, and all in the enjoyment of God.

I have *now* finiſhed my *Text*, and I would finiſh my Diſcourſe too, but that I ſhould *much wrong* the *Gentleman* whoſe *Funeral Rites* we *now* celebrate, ſhould I let paſs in ſilence thoſe Virtues which God *endowed* him with; and *wrong* you too in with-holding ſo excellent a Pattern for your imitation. Doubtleſs his Converſe among you *was with Moderation*, *Gravity*, and *Prudence*, which were ſo natural to him in all the paſſages of his Life, that they have imprinted on you ſo deep Characters, as will redeem his Name from Oblivion, and make it precious to you. In his younger Years his Employment called him beyond the Seas, *where* the Bleſſing of God *followed* him, where he did not exchange his Principles, nor barter *away* his good Education, but returned with his Mind untainted to his Friends, and improved both to their Joy and his own Profit. He reckoned himſelf but a *Steward* of that *Eſtate* which God bleſſed him with. His ſpiritual Eyes and Hands ſought out the Neceſſities of others, to relieve them. Thoſe Places of Truſt that he

was called to, he managed with ſingular Prudence and Faithfulneſs. The *Pſalmiſt* gives us the Character of a Good man, *Pſal.* 110. *He guides his affairs with diſcretion.* Such a diſcreet man was *he*, who laid his Buſineſs in ſuch order and method, that though his Employments were many and weighty, yet they never became cumberſome nor unwieldy. And as for his *Relative Duties*, wherein the chief Glory of a Chriſtian appears, theſe he performed *with* much tenderneſs, whether as an *Husband* or a *Father*. Indeed, the *whole courſe of his Life* was tempered with ſuch *Sweetneſs*, *Meekneſs*, *Humility* and *Courteſie*, as being ready to do good to any, having nothing of *ſowre reſervedneſs*, but a *winningneſs of diſpoſition*, whereby he gained as many Friends as neceſſary Employments gained him Acquaintance. His *Piety towards God*, which is the *Crown* of all other Excellencies, ſhined forth *with* a *mutual awe* and *reverence*, which poſſeſt his Heart *with* an affectionate ſeriouſneſs, becoming that *awful ſenſe* of God's Omniſcience and Omnipreſence, emaking it his Deſign in all things to pleaſe God. His laſt Sickneſs he underwent with Patience worthy a Chriſtian: By his ſubmiſſion

miſſion to the Hand of God, he evidenced the acknowledgment of his Soveraignty, whereby he might do with him *what* he pleaſed; and yet truſted in his Goodneſs, whereby he *knew* He would do with him *what was beſt* for him. Deſirous he *was*, if the Lord ſaw good, to live longer. And he prayed, if poſſible, that the *bitter Cup* might paſs from him. And indeed, the ſtrongeſt Grace and cleareſt Aſſurance doth not oblige any to extirpate Natural Deſires. St. *Paul* himſelf, who 2 *Cor.* 5. 4. was caught up into *Paradiſe*, and had a full diſcovery of the Heavenly Joy, yet *was loth* to be ſtript out of the Body, though he *was ſure* to be cloathed immediately with the Robes of Life and Glory. When his Diſeaſe and Sickneſs encreaſed upon him, his chief Care was, to look, ſearch, and examine his Evidences for Heaven, *which*, after ſome Scrutiny and Doubt, it produced; he at laſt acquired, to his *own Unſpeakable Comfort*, and the *Satisfaction* of his Acquaintance, a ſedate Joy: and then reſigned up his Spirit into the Hands of the Lord, his Ma-

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ker, and *now reſts from his Labours*, in that Eternal Reſt, that Chriſt hath promiſed to ſuch as wait for his Appearance.

THE